THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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THE PESTILENCE.

Nec requies erat ulla mali.—*Lucretius.*

THE pestilence is breathing
The Gangean stream beside;
The yellow sunshine wreathing
With death-mists o'er its tide.

"Thou canst not live among us,
"Oh, plague of icy breath;—
"Our torrid sun hath flung us
"Shields from the cold blue death."

They are shiv'ring—they are shiv'ring—
Beneath their torrid sun;—
Their lips are blue and quiv'ring,
Their life is chill'd and done.

The pestilence is riding,
On Russia's icy wold;
The snow-plumed blast bestriding,
With more unearthly cold.

"Thou canst not live among us,
"Plague of the fierce sunshine!
"Our native snows have strung us
"To fear no cold of thine."

They are lying—they are lying—
On the snows they used to tread;—
Their strength is sunk and dying—
Their hearts are still and dead.

The pestilence is nearing
To England's merry shore:
A million ghosts appearing,
Beckon a thousand more.

"Thou canst not live among us,
"Plague of the sun and snow!
"Our healthful gales have sung us
"A charm from deathly wo."

They are wailing—they are wailing—
Where healthful gales had sung—
Where iron hearts are failing—
Their fun'ral shrouds are flung.

Alas! in healthful breezes,
My brothers! hope not ye!
Nor yet in spots where ceases
The hum of men to be.

Nor yet in hills where sweepeth
The fresh and pleasant sward—
Nor yet in hearts where keepeth
Vain love his frantic guard.

Hope ye in GOD; and viewing
The serpent's brass displayed—
Believing, mourning, suing,
His "plague" may yet be "stay'd."

CHURCH DOCUMENTS.

AN EPISCOPAL CHARGE.

REVEREND BRETHREN,

It may seem extraordinary, that having, in the last Convention, agreeably to a provision to the effect, superseded a sermon from one of the presbyters of the diocese, by the delivery of a charge, I should so soon exercise the same discretionary privilege. The reason is, that in my official character, I may deliver my opinions, on a subject at all times important; but rendered especially so, at the present time, and in a few preceding years, by its possessing of an extraordinary degree of interest in the public mind. My views of it, are the result of the most serious consideration; not without prayer to the Father of Lights, for his holy guidance. The subject is what passes under the name of Revivals.

On every occasion of an extensive sensibility of this description, there is brought a heavy responsibility on the consciences of the ministers of the Gospel; who ought, of all men, to be the most cautious of making light of a serious concern for the things of eternity; and yet of countenancing extravagances, which not only bring the subject into contempt, but in general maintain only a short lived influence over the persons on whom they act. At such a crisis as that contemplated, there cannot but be a correspondent obligation on us, to give a proper direction to the excitement; and to be prepared for the calls, which, if there be confidence in our fidelity, will be made on us; bearing the impress of great variety of character, of condition, of age, and of measure of information; in cases which cannot but come under our notice, and require the aid of our counsels.

It is not improbable, that in the existing incitement, there is a reaction on the irreligion by which a period preceding, and not distant, had been distinguished. The most of us may remember the time, when there stood forth to the world a widely spread confederacy against religion in every shape; and when gigantic measures were in operation for its destruction. The result, was an illustration of the prophecy concerning the Messiah—"The Rulers take counsel together against the LORD and against his anointed;" the decree standing still firm—"yet have I set my King upon my holy hill of Zion."

While, in some instances, wickedness of so monstrous a grade extended its arm from seats of public authority, the poison of its infidelity was insinuated from the retreats of science, over the extent of Christendom; not only as in former ages, to the moral loss of those to whom were open the stores of perverted literature; but to that of many in the ordinary classes of society; unfitting them for the duties of private and domestic life; to the ruin of themselves and of their families. It is this, which is here conceived of, as having caused an alarm at the dreadful consequences in prospect, so as at present to have produced a reaction, and what is thought to be a ground of profitable remark.

That at any time, and in any country, in the course of providence, there may be circumstances producing a more than common attention to the momentous truths of eternity, is what cannot be doubted of, by any informed of the transactions of past ages; especially as they have a bearing on the concerns of the Christian Church. It must be equally notorious, that in every such season of sensibility, there occur instances, not only of its being perverted from its proper object, but of its administering to error in a great variety of ways; aggravating the evils, which have their origin sometimes in the frailties, and sometimes in the sinful passions of our nature. Hence the importance of the exercise of religious discretion, lest, while, on the one hand, we bear our testimony to a rational and evangelical faith, we treat the extravagances engrafted on it with levity, and without condescension to human weakness; endangering the bringing of discredit on their kindred truths. On the contrary, we should call to mind, as circumstances may require, such instructions as that, to "bear one another's burdens," as that, to "hold up the hands which hang down, and the feeble knees," and as that, to "instruct with meekness them that oppose themselves." Even under the Law, the high priest was reminded by the sacrifices, which were "alike for himself as for the people," that he was "compassed with infirmities:" a lesson which should apply with an increase of weight, to the ministry under the Gospel.

There being, during a religious excitement, the alternate danger referred to, it cannot but open an extensive field for the labors of every minister; with an admonition against the want of affection for the work, and against remissness in the conducting of it. We read in Scripture, that "while men sleep, the enemy sows tares." The intimation was designed for laborers in the Gospel harvest; who ought to perceive, in the abundance of the promised crop, a proportionate call for their zeal and for their endeavors.

It is intended to present some general maxims; susceptible of being so accommodated to particular occasions, as to favor the view of the subject which has been disclosed.

I. The first maxim, and that which enters the most materially into the question of the merits of a Revival, is the necessity of distinguishing the affections which, on Scriptural grounds, may be ascribed to the HOLY SPIRIT; from any emotions resolvable into the actings of the animal economy; and which may or may not be accompaniments of those endowments of a higher character.

There is no truth of Scripture more conspicuous, or more abundantly spread over its contents, than that of the agency of the HOLY SPIRIT on the human mind; and of its being the efficient cause of whatever is a conforming to the standard of divine perfection. By nature, we are utterly destitute of religious affections; and they can no otherwise be excited in us, than by an agency of which there was a manifestation to the senses on the day of Pentecost, as recorded in the Acts of the Apostles; but which, in its ordinary influences, was operative from the day of the apostasy, and will be so to the end of time; being the only possible cause of what comes under the description of holy disposition or desire. This representation is warranted, as by many places in Scripture, so especially where it defines "the fruit of the Spirit to be in all goodness and righteousness and truth." When we look for the sense of our Church, she is seen to be on no point more evangelical than when she affirms, that "by this holy inspiration we think those things that are good, and by this merciful guiding we perform the same;" and again, that from the same source, "all holy desires, all good counsels, and all just works proceed." It follows, that if there be excited in any person a sense of the evil of sin, a wish to be delivered from its thraldom, a drawing of the mind to high and heavenly things, a correct estimate of the world, contrasted with an enduring state, the felicities of which religion opens to our hopes, and which may even now be ours by anticipation; these are movements, for the cultivation of which in ourselves, and for the promoting of them in others, we are under the heaviest responsibility to the great Being who is "the giver of every good and perfect gift." But this influence of the HOLY SPIRIT, can be known only by a settled habit of the affections; and is not at all dependent on, or to be tested by, the sensibilities of the animal part of us.

It is not denied, that such sensibilities may be concurrent with holy exercises; and that at times, they will assuredly be so, in a greater or in a less degree. This may be perceived in the effects produced by the charms of music, by certain intonations of the human voice, by affecting narratives, and by other circumstances, either resorted to for the purpose, or interesting the mind unexpectedly. Under this head, there may be mentioned the power of sympathy, as possessing a mighty influence. The enumerated causes may be instrumental to religious affections, but cannot constitute them, or be the measure of their grade. To the mind so moved, it may be a cause of lively satisfaction, but is not ascribable to the operation of the HOLY SPIRIT. To this point, it is impossible to produce any authority from the holy Scriptures; and, what ought especially to forbid the affecting of any such use of them, is the notorious fact, that no form of devotion can be more entirely divested of it, than the prayer which our LORD has prescribed to his followers; as well to be put up by them in the appointed words, as to be a model of whatever other prayers there may be occasion for, suited to circumstances of time and place.

It will naturally be expected, that by the introduction of the present point, there has been induced the expediency of delivering an opinion concerning those extreme excitements of mind, and those violent agitations of various members of the body, which are thought to characterize Revivals, and to aid in the extension of them. According to the distinction laid down, they may or they may not be coincident with holy desire, and with other evidence of the work of grace. In themselves, they are no part of it, but are very much dependent on natural constitution, especially the nervous part of the system; on the sound or the unsound state of the body, and even on the temperature of the atmosphere. This is the reason, that in persons advocating so mistaken a test of the operations of the HOLY SPIRIT, there is commonly much fluctuation between joy and sorrow, between hope and fear, between reliance on the promises of the divine word, and the apprehension of the weight of its threatenings. The alternation is erroneously resolved into the movements of the divine mind: GOD being supposed to "hide his face" at some times, and to "lift up the light of his countenance" at others. Such expressions, when they occur in the Old Testament—for they are not to be found in the New—uniformly signify temporal calamity and temporal prosperity. In spiritual concerns, GOD is always the undiminished source of blessedness; and if, at any time, we feel ourselves beyond the sphere of the enjoyment of it, there can be no rational cause of this, except in the consciousness either of our sins or of our frailties. It is analogous to what we see in the material world, where the sun is always the same resplendent luminary; and if he be sometimes seen imperfectly from the earth, the cause is in the exhalations generated from her bosom.

Of Revivals in the sense here objected to, there are some advocates, who, while they affirm of animal excitements to a certain extent, that they are the operation of the HOLY SPIRIT, censure the so frequent issues of them, in vociferation, in gesture, and in extravagance of discourse. What is here contended for, is that the whole view of the subject is unsound; that animal sensibility is not in the least degree a test of grace; and that although it may combine with devotion, this rests on other grounds of evidence of its being genuine and acceptable on the terms of the Gospel covenant.

An effectual expedient for the distinguishing between a religious direction of the affections, manifesting their heavenly origin, and the species of sensibility which makes a false claim to the same, it is but to compare the customary effusions of the latter, with the devotional compositions handed down to us in the Holy Scriptures; and to remark in these, the entire absence of whatever can come under the head of passion. The Lord's Prayer has been already noticed to this effect. The temperature characterizing it, may be seen in the only two other social prayers contained in the New Testament. They are that of the eleven apostles, preparatory to the choice of a successor to the traitor Judas, and that of the same sacred body, on returning after their being questioned by the Sanhedrim. If any occasions can claim the being clothed with extraordinary importance, they are such as these: and yet, if either of the prayers produced by them, should be uttered in the manner adopted for the forwarding of what sometimes goes under the name of Revival—the incongruity of the sentiments and of their accompaniments, would be manifest to every person present. As for the Lord's Prayer, it is far from being in constant use among the favorers of the extravagances noticed; and when used, it has been remarked of the deliverers of it, that they are constrained by consistency and decorum, to a greater moderation of voice and of action, than had been put forth in the body of the exercise. In the Old Testament there is much of a devotional strain, but of a temperate cast. It pervades the Book of Psalms, and helps to account for the prevailing propensity to make that book give way to a superabundant use of hymns. Used they may be with profit, in due measure, and under a correct choice. But in the vast field opened under the name, there is given an opportunity of making a selection of compositions, breathing a spirit which can find no precedent in the Book of Psalms, the words of inspiration not coming up to the species of excitement aimed at. In short, if we would look into Scripture for any thing resembling what sometimes accompanies the exhibitions here faulted, we must be indebted for it to the priests of Baal; whose devotions, if they are to be estimated by their degree of ardor, are pre-eminent over that presented to the true GOD, by his prophet Elijah. Similar use might be made of adoration continuing to be offered to heathen gods, down to the present day; of which a notable instance is in the enthusiasm attendant on the self-sacrifices annually offered to the idol Juggernaut. In the two cases, however different the objects of worship, the attendant sensibilities are the same.

Hitherto, the remarks made, have principally applied to the exercises of prayer. But they are equally true of preaching. Whether the object be information of the understanding, or persuasion intended to be attractive of the affections; that is, of such as issue in the graces called for by the Gospel; nothing can be less congenial to them than the extreme ardor, which is so much called into display for the excitement of revivals, and for the keeping of them to what is thought the proper height of animal sensibility. It is but to revolve in our minds such an address as that of St. Peter to the Jews, upbraiding them with the crucifixion of their Messiah; or that of St. Stephen to the same people, ending with his reproaching of them on the same subject; or any of the addresses of St. Paul, whether we take that on Mars Hill in Athens, or that to Agrippa and Festus, delivered before the judgment seat; or that to a popular assembly, when he was rescued from their rage by the chief captain, Lysias; to convince us, that on each of these occasions, the vehemence in question would have been out of place; not aiding, but disparaging to the cause in which it would have been employed.

It is frequently remarked, and is not denied, that on the decline of the effervescence of a revival, and after the large displays of the numbers said to have been converted by it, and to be the subjects of saving grace, it never fails to happen, that the far greater number become lost to the feelings which had possessed them. To this it is commonly answered, that there is always a proportion who remain true to their profession; and it is inferred, that to hold in light esteem even this measure of good achieved, is to oppose the work of GOD.

This presents a question, on which it is not easy to speak definitely; because the matter at issue is not truth on one side and error on the other; and because the result will vary, according to the different experiences of those who have been observant of it. The fact cannot be denied, that of the subjects of such awakenings, there are very many who, on detecting the extravagances of them, are carried to the extreme of infidelity, or at best to the resolving of their former frames into the potent force of sympathy. Thus they become fortified against those calls of the Gospel, which may be complied with in perfect freedom from the danger of delusion. But they shrink from them, as tending to renew the deceptive views, from which, as they think, they are happily delivered. Who shall calculate how many, from this cause, are finally lost to the kingdom of GOD in this world and in the next? The consequence described, is especially observable in those, whose early time of life had subjected them to an entanglement, from which they have become relieved by mature years, and by better informed judgments; but not without the greater danger of their never becoming the continuing subjects of saving grace. To these considerations let it be added—still with the allowance of the different experiences of different persons—that of those who persevere in a profession which had its beginning in a conversion not wrought by rational motive, and not consonant with what the Gospel offers to the effect, there is a proportion, in whom a pharisaical outside is a cover for grievous delinquencies in temper and in practice; and this, not always from intentional hypocrisy, but often from mistaken views of a gracious state, laying more stress on temporary feeling, than on the habitual bent of the affections; and divesting even grievous sin of the odium due to its malignity. In fine, whatever proportion there may remain, after these great deductions, of those who "adorn the doctrine of their GOD and Saviour," we know that the Holy Spirit of GOD is not limited as to the persons, or as to the means of bringing home sinners to himself; a work, which is sometimes accomplished by what are usually called accidental occurrences; and sometimes by the agency of men, whose mouths, like that of wicked Balaam, have been made the vehicles of salutary truth. In addition to all these considerations, it ought not to be overlooked, that the kingdom of the Redeemer is in part extended, by means compared by himself to seed sown on the ground, which "springs and grows up," the sower "knoweth not how," but which does not attract public attention like revivals.

In the confounding of the working of animal sensibility with the operations of the HOLY SPIRIT, one of the most remarkable instances of inconsistency, is the overlooking of the opposite purposes, of which the latter agency is affirmed, by bodies materially differing in their views of evangelical truth, but all equally confident that such extraordinary interpositions are for the verifying of their respective theories. "The outpourings of the HOLY SPIRIT," "the sensible manifestations of the divine presence," and the like terms, are currently applied to the subject, with certain bodies of professors. These attestations, such as they are, go directly to the abolishing of the sacraments of the Christian Church; and yet, with other descriptions of professors, are the corroboratives of preachments, in which those ordinances are considered as binding together the body of the faithful. The universality of the design of the propitiatory sacrifice of the cross, is proclaimed with similar appeals to a divine agency; while it is claimed with equal confidence by those who reject that doctrine, as derogatory to the sovereignty of GOD. If there should be exhibited to the public eye, from the records of former times, and from narratives of the transactions of the present, the effects of the power of sympathy in opposite directions—yet in alliance with religious sensibility spread over popular assemblies, acting on persons equally sincere, and all characterized by the same species of extravagance, but by various and important discriminations as to the ends to which they are severally aimed—there could not be a more valid proof of the error of calling that the work of GOD, or the outpouring of his SPIRIT, or the visible manifestation of his presence; which, in its beginning, in its progress, and in its decline, shows so much of the influence of sensations, originating in properties peculiar to our present frail tenements of clay. When an infidel hears such extravagances likened to the event of Pentecost, nothing can be more natural to him than the thought, that this, like the other, was an illusion of the imaginations of the persons present, generated by the power of sympathy.*

II. After the prominent maxim which has been propounded, the next shall be, that in the favoring and the increasing of religious feeling, it should be by a zeal divested of whatever can come under the name of angry passion; which is not necessary either to the sincerity of the profession, or to the depth of the interest to be taken in the success of the cause. It has been often the subject of remark and of regret, that many, on being awakened from lives of insensibility to religion, or perhaps of devotedness to gross sin, exhibit, as one of the first fruits of it, such intemperance in argument, as cannot be ascribed to any other cause than that "wrath of man which worketh not the righteousness of GOD." It is true, that we are enjoined by St. Peter, "earnestly to contend for the faith once delivered to the saints." But, setting aside the unscriptural fancies, which are often and naturally entertained by noviciates, and are sometimes laid aside on mature experience, it ought to occur, that if the truths of the Gospel should ever so clearly countenance the causes of contention, they may suffer from the unsuitable language and manner in which they are inculcated. Hence it is, that the same St. Peter, instructing believers to be "always ready to give a reason of the hope that is in them," requires that it be "with meekness and fear;" with meekness, as opposed to causeless, or to excessive anger; and with fear, that the cause of GOD may suffer from the faulty excitement, or from the indiscretion of its advocate. St. Paul also instructs us to "show all meekness to all men." And when St. James speaks of "receiving with meekness the ingrafted word, which is able to save our souls," it cannot be, but that the disposition suited to its reception, ought to stamp the character of the display of it, for the instruction, or for the persuasion of our fellow men. Every degree of ardor, which sets at nought these rules of Christian duty, must at best be what is spoken of in Scripture as "a zeal not according to knowledge;" and it is well if it be not a worm in the flower of an incipient profession, under which there will be an early withering and decay.

III. Another maxim is, that to denominate a popular excitement a work of grace, it is necessary that the effects of it should be generally permanent. There should be, not merely for a time, and while the occasion is made an object of general attention, but habitually, an increased attendance on the ordinances of religion, with suitable lives and conversation. After an extensive interest taken in the weighty concerns of religion, if there be a speedy lapse to indifference, and especially if it be to a state of less caution than before, against sinful living, in proportion as this is the result, there is probability that the former effervescences were of the animal part of the subjects of them; perhaps combining with consent to religious truth, but not giving to it a renovating influence over the inward man.

Under all circumstances there will be individuals, whose short-lived piety will illustrate the saying of one of the prophets—"Your goodness is as a morning cloud, and as the early dew that soon passeth away:" such being often the issue, even when the short-lived impressions are genuine in their source, and in their operation. But the position now maintained and held to be a salutary caution against deceptive appearances, is, that in the event of a general decline from what were hailed as the promise of a Christian state of heart and a Christian course of life, there is reason to believe, that from the beginning, the parties had misunderstood the real origin of their sensibilities; and that instead of there having been holy desire, sanctioned by the judgment, and impressing its sacred character on the settled bent of the affections, there was never, with the mass of apparent converts, any thing more than an undisciplined play of imagination on the animal spirits, and on other humors of the body. When, in different vicinities, there was preached the Christian faith by the early heralds of it, their successes began, not with multitudes drawn together by novelty and dwindling with the decay of it; but, in every case, with a few followers, gradually swelling into a Church conspicuous for its numbers.

IV. Another maxim to be presented, is, that it ought to be considered as essential to what can properly be called a revival of religion, with the understanding of its being on the plan of the evangelical dispensation, that the truths of the system should be the prominent heads of instruction and of edification, with those who take the lead in the excitement. How far the intermixture of some degree of error may be consistent with the propagating of fundamental truth, is a point which will be judged of with diffidence, by every person who makes due allowance for the fallibility of the human understanding, and for the difficulty of drawing the line between the issues of misled sincerity, and those of the corruption of the heart. An apostle has conceded, that instead of "gold, silver, and precious stones," figurative of salutary doctrine, there may be built on "the foundation other than which no man can lay, wood, hay, and stubble," the suggestions of human infirmity. The foundation is declared to be "JESUS CHRIST," with the implication of all the attributes of his character, disclosed to us in the word of truth. His first preaching, of which all his subsequent discourses were enlargements, with persuasions suited to their weighty senses, was to "repent and believe the Gospel." Repentance supposes the sense of sin, and lies at the root of evangelical obedience. This can only be the fruit of faith in the propitiatory sacrifice of the cross, offered by the adorable Author of our holy religion: which constitutes salvation an act of grace, independent on any merits of the recipient of the benefit. If further development of the point be required, let it suffice to refer to the apostles' creed; which, in the earliest ages of the Christian Church, was held to be a sufficient summary of all the truths accounted necessary to the integrity of the Christian faith. Although afterward, in various times and places, there have been enlargements of the standards of Christian orthodoxy; yet when reasonable, they challenge our concurrence, not as adding to revealed truth, but as fences for the guarding of it against the intrusion of error.

It seems to have been, in former times, an effect of religious impression on the popular mind, that independently on what can properly be brought under the charge of heresy, there have been extravagances, on which we may not improperly bestow the character of will worship; binding on the conscience some dogmas and some practices, by which the word of GOD has not bound it: in some instances consistently with good intentions, but always, more or less, to the disparagement of the sacred cause of truth. This happened in the age of the delivery of the Gospel, and in the times immediately following, as appears in ancient documents. The same took place in England, on the occasion of the reformation of the Church of that country. It redounds greatly to her honor, that during the agitations into which the minds of men were then thrown, she steered her well-prepared bark between the discarded errors which had been bound on her by a corrupt and oppressive usurpation; and others, which would have been excrescences fastened on her by modern and unsound innovation. May GOD grant, that the same wise management may distinguish her offspring in the United States; so that, in giving increase of weight to any popular movement promising the promotion of piety, it may be by measures well weighed, and agreeable to "the truth as it is in JESUS," so as to maintain the medium, conspicuous in the institutions of her venerable parent, between superstition on one hand, and enthusiasm on the other.

V. Another mark of a genuine Revival, is its being in agreement with that grace of the Christian system, which binds believers together in ecclesiastical union. This is a prominent sense of the word "charity," as used in the New Testament. For instance, St. Paul, in the first verse of the eighth chapter of the Epistle to the Romans, where he says—"knowledge puffeth up, but charity edifieth," intends the position of this point, as appears from his going on to trace the influence of the principle on a question, concerning which, according to his opinion, Christians might differ without breach of the bond of brotherly affection. In the 13th chapter of the first Epistle to the Corinthians, he is diffusive in his commendations of the same grace; concluding with a comparative view of it, in reference to faith and hope, that "the greatest of the three is charity." For the understanding of the whole chapter, it is necessary to remark its being a continuation of the argument in that immediately preceding; in which there had been discussed the claims of different spiritual gifts, as to their bearings on the edification of the Church. It is, therefore, as affirming a more beneficial influence in this particular point of view, that there is constructed the brilliant argument of the apostle in favor of charity; which seems to have been in some measure merged in the admiration of gifts more showy, but less contributing to the object. To the same purpose, is the admonition of the same apostle to the Colossians, where he tells them—"above all these things put on charity, which is the bond of perfectness." He had been extolling the liberal spirit of the Christian dispensation, in its binding together of Greek and Jew, of circumcision and uncircumcision, of barbarian, Scythian, bond and free, in the same communion. He goes on to inculcate an extensive circle of Christian graces; and it is then, that he introduces the passage cited to the point—the recognizing of charity as a ligature, binding all the others to the person. For "above all," is in this place the same with "over all." It is therefore a bond, and is properly called "the bond of perfectness:" there being nothing else wanting, for the consummating of the Christian character and of its attainments.

From the premises, it may be inferred, that in estimating the worth of the revival of religious feelings, it should be held essential, that they contribute to the peace of the communion within which they have become active; it being possessed of just claims, and especially, that the appearances of them must be deceptive, when, in a Church unquestionably "built on the foundation of the holy apostles and prophets," there is generated unnecessary strife, and there are sown seeds of unnecessary controversy and disunion, to the utter disregard of the caution against such a spirit—"GOD is not the author of confusion, but of peace, as in all Churches of the saints."

Although, in certain places which have been cited, charity has an appropriate application to ecclesiastical union; there are other places, in which, without such a special reference, it embraces all the social offices; dictating "as we have opportunity to do good to all men;" bearing with their infirmities, and forbearing from what may injure them in their interests or in their reputation, or even be unnecessarily wounding to their feelings. All this, therefore, is included in the subject; especially to the disallowance of uncharitable censures, and of misconstruction of words and of actions. Such improprieties may accompany a specious show of godliness; and may even put in the claim of a high grade of it; while their

* Relatively to excesses of animal sensibility, there is a point which ought not to be spoken of without reserve. It respects a danger, growing out of the least suspected frailties of our nature. Such is our animal organization, that on the excitement of its sensibilities of any particular cast, it is thrown into a state susceptible of sensibilities of a different and even of an opposite sort. The remark may be illustrated in the liveliness of feeling, when, religion out of the question, there is quick passage from joy to sorrow, or from hope to fear, or from friendship to hatred, or from cruel anger to subdued humanity; or under each head, to an interchange of action. On no other ground than this, can there be accounted for the fact, that so many young persons, after manifesting enthusiastic fervors, and where there was nothing to justify the charge of hypocrisy, have undergone sudden transitions, not always stopping short of deviation from morality.

source is in those frailties of nature, which are consistent with "the not knowing what manner of spirit we are of."

VI. The last maxim which shall be introduced, is the tendency of a truly Scriptural Revival, to the humility of the persons visited by it. That it must needs cherish humility in our relation to God, is clearly a consequence of its bringing of us before him in the character of sinners; according to which, the only hope of salvation is in the reception of it as the fruit of undeserved mercy. Can this be, without its producing of a modest carriage in the sight of men? Let it be acknowledged, that even from a new convert, there may be occasions for the yielding of his testimony to those great truths of religion, which are becoming to him "the power of God unto salvation." But it should be under control of the admonition already referred to, exacting "meekness and fear." It may happen, that individuals shall act in contrariety to this reasonable limit of their zeal, without cause of impeachment of the subjects of a Revival generally. But when on the minds of the many, there is the taint of self-satisfaction; when there are manifested claims to an extraordinary measure of sanctity, when young persons arrogate to themselves a degree of authority scarcely due to their seniors, as well in years as in the Christian profession; and when there is every where the desire of being thought teachers, while there has hardly been time to establish the character of learners; under such circumstances, we ought to perceive clear evidence, not only of the unfounded claims of the individuals, but that the incitement of which they are the subjects, is delusive.

After this exhibition of the qualifications which should adorn, or rather which should give body and substance to an extraordinary instance of popular interest taken in the weighty concerns of religion, it may be profitable, and cannot but be suitable to the present design, that there should be suggested to the clergy a proper use of such a season of sensibility; as well in their public ministrations, as in the parochial intercourse of their respective cures.

On the exercises of the pulpit, there should be the stamp of the present exigency; sometimes, perhaps, in discussions professedly on the prominent questions of the day, but more generally by indirect intimations to the same effect, seasoned with spiritual and practical applications; not wearing the form of controversy, while they may be clothed with powerful claims on the understandings, on the consciences, and on the affections of the hearers. Now is the time—it is indeed always the time, but especially so at the crisis contemplated—to guard against the grievous fault often charged on our pulpits, sometimes it is to be feared with reason, but not seldom unjustly, and with a view to exaltation of party and of self; that our sermons are limited to moral duties, and that they are rested by us on grounds more congenial to the philosophy of Paganism, than to a dispensation which suits its requirements to the sinfulness of human nature, to the absolute impossibility of our rising above our natural condition, otherwise than by the grace of God giving us a good will, and working with us when we have a good will; to the utter incongruity of arrogating any merit to ourselves, disparaging the only ground of acceptance in the mercy of God through Christ, the fruit of his meritorious sacrifice, and laid hold on by faith, not combining with works, although in itself lively, and manifested in "works good and profitable to men." These are truths, which, under all possible circumstances, are essential to the giving of a vivifying influence to Christian preaching; so that, if they are named in connexion with the occurrences of the day, it is because these especially require them, for the confirming of convictions of sin, for the assuring of pardon to penitence, and for pointing out, to all the sincere, the only mean by which they can "make their calling and their election sure." Faithful ministers of the Gospel, by such an accommodation to the various casts of character of the seekers after "the pearl of great price," will be fulfilling the description given of them by their divine Master, where he compares them to "a householder, who bringeth forth out of his treasures things new and old."

To what extent the instructions of the pulpit should be carried, beyond the days especially appointed for them by the Church, is a question to be determined on by the Christian prudence of every pastor of a congregation: relatively to it, there are considerations having bearings in opposite directions. On the one hand, there may be either an extraordinary destitution of a knowledge of the great truths of religion, or the inroads of errors, requiring to be guarded against without delay. And on the other hand, there may be imperious calls of secular occupations on the parishioners, preventing their attendance in such numbers, as might be alleged to be the dictate of duty; and to guard against the charge of manifesting disrespect to opportunities religiously bestowed. It may also happen, that a too frequent preaching shall impinge on pastoral duties, constantly occurring; and on the care with which addresses from the pulpit should be prepared.

This seems a proper opportunity of noticing a distinction which is often overlooked, on the question of the comparative importance of sermons, and of the prayers and the praises of religious assemblies. That the latter are what ought to be the more prominent object of attention, is not only fairly deducible from the relations in which we stand to the great Creator and Preserver of men, but may seem to have been provided for in the New Testament, by directions more specific than any which are intended of uninspired instruction. But here is a point, which may be pushed to an extreme. If our congregations, nominally Christian, could be supposed to consist of persons who, with no, or with few exceptions, give evidence of having their minds fixed on the sacred exercises, it might justify a very limited attention, to the subjects brought before them from the pulpit. But, when it is considered concerning an ordinary congregation, how great a proportion of them are they who, after having been made Christians in baptism, have either been educated in an entire disengagement from the obligation induced by the transaction, or have renounced it in their maturity, and are in a state no better than that of those whom St. Paul describes as "aliens from the covenants of promise, having no hope, and without God in the world;" it gives to the exercises of the pulpit a greater degree of comparative importance, than what might perhaps be otherwise due to them. This is a consideration which should press on the mind of a Christian minister at all times. And if, in a season of religious excitement, the consequence should be in such persons, through the instrumentality of popular addresses and conversation, an awakened sensibility to the dangerous condition in which they are living, it should give a seasoning to the said exercises, and should clothe them with an efficacy calculated to call sinners from the error of their ways.

Whether congregational assemblies be restricted to the returns of Sunday, or they be extended in accommodation to an existing crisis; and whether the exercises be conducted under the name of sermons, or under that of lectures; let no one conceive of what is now said, that it is designed to invite the attendants, or any portion of them, to avail themselves of such occasions for the disclosing of their spiritual states, and for the narrating of exercises which should remain in secrecy; with the single exception of communication under the seal of confidence, and with a view to private counsel. The other course is but another form of the fault of praying at the corners of the streets, so pointedly censured by our Saviour. While no one will pretend, that there is in Scripture any warrant for such displays, or any examples of them; our knowledge of human nature ought to suggest to us the apprehension; and it is confirmed to those who have possessed considerable opportunities of observation, that this is a door at which there cannot fail to enter the intrusions of self-complacency and self-exaltation, issuing in that species of hypocrisy, which can cover malignant passion under language taken from religious theory; at first, perhaps, prompted by feeling, but continued by the mere force of habit. Ambition is a crafty principle, not seldom concealing its dangerous character from the person in whose breast its fire is kindled. But whether it point his view to a station of political eminence, or to an extraordinary grade of saintship, it is the same as to the unworthy arts by which it accomplishes or pursues its purposes.

It will not be foreign to the present design, to say a few words relatively to social prayer, at other times, and in other places, than those especially contemplated by the rubrics of the Church. There would be unfaithfulness to the most sacred of trusts, if there should be hesitation to express the opinion, that on the conscience of an officiating minister of this Church, there should rest the obligation of performing the public service in the way prescribed by her, without any discrimination as to time and place. The disregard of her salutary provisions, and the substitution of devotions which have little or no resemblance of them, will always tend, as heretofore, to the withdrawing of her members from her communion; or at least, to lower in their estimation her doctrines and her worship. It is a natural consequence; since there will be resolved into a wanton exercise of authority, the restraining to forms implied to be less edifying than those which private discretion is seen to conceive and to utter.

The opinion now expressed, is of occasions to which there is the access of all descriptions of persons. In regard to the whole of our service, it does not exactly apply to a select company, associated for any useful purpose, perhaps for mutual counsel, bottomed on personal confidence. Yet the spirit of what has been delivered applies even here, especially as interdicting what is of an opposite character, and tends to an opposite result.

It must be acknowledged to be an imperfection, as well of prayers sent up by assemblies consisting of persons of various characters, as of discourses addressed to them, that while there may be individuals, whose peculiar states of mind may not be reached by any thing that has been delivered, an opportune sentiment may have an effect, like that on the king of Israel, of an arrow from a bow drawn at a venture. And sometimes the case of a hearer is so exactly met by what has fallen from a preacher, that he has been suspected of personality, when nothing was further from his thoughts. These are happy results, but not to be counted on.

In what way then is the imperfection of public instruction to be supplied? It is by personal intercourse, through the medium of confidential disclosure to a minister of the Gospel; or, if the the party so incline, to some other religious person, of the state of his or of her mind, in an inquiry after the way of salvation. This is agreeable to what we promised in ordination, when we answered to the question exacting public and private monitions and exhortations, "as well to the sick as to the whole within our cures, as need should require, and occasion should be given." Here is a qualification, not to be so interpreted as to prevent the seeking of occasion when it can be done within the bounds of Christian prudence, and of the probability of being useful. But it falls short of such obtrusive invasions of the rights of domestic life, and of the freedom of private consciences, as are commonly repulsive; fall short of the promised benefit; and are not supported by any precept, or by any example in the Holy Scriptures.

Here is a work which may be pronounced to be the most important of all which ought to rest on the conscience of the pastor of a congregation, for which he should be at all times prepared, should be easy of access, and should be within his cure, except in the case of a weighty cause of temporary absence. On all these points, his conduct should be a refutation of the reproach often cast on his profession, that the labors of it are only those of the Lord's day; the rest of the week being spent in festivity, or in needless excursions, or perhaps in the less censurable employment of literary application. Even the last mentioned, however justifiable and praiseworthy, within reasonable limits, and especially so far as it may qualify for the opening of "the whole counsel of God," becomes excessive and sinful, when it is indulged in to the withholding of the bread of life from any who may be hungering for it, or to the neglect of any active duty of the pastoral care.

Although this is a branch of the ministerial character applicable to all times, yet it is preeminently so in seasons of serious impressions on the popular mind. In such an exigency, a pastor may have to suit his counsels to some who, although born and educated within the Christian Church, are without the knowledge of the first principles of the oracles of God; to others whose inquiries are impeded by doubts, which have their origin in an incipient seriousness, after lives hitherto spent with insensibility to subjects, at last opening on them in the full weight of their importance; to others who are bowed down under the sense of their sins, with such mistaken views of the Gospel, as to question the possibility of their being interested in them; and to omit many casts of character of inquirers sincere in their desires, but standing in need of direction to the only source of lasting satisfaction; to others who, under the excitement of mere animal sensibilities, think them the signs of grace and the measure of the grade of it; but ought to receive admonitions in the spirit of that of St. Paul, "Let him who thinketh he standeth, take heed lest he fall." It is a crisis big with anxiety, when a minister of the Gospel finds himself under the responsibility attached to any one of the exigencies referred to, or to the like. And while he is now reminded of the care constantly incumbent on him, of being what our Saviour has taught him he should be, "a scribe ready instructed in the kingdom of God," let him also be aware of what will be the result of the passing opportunity on his own securing of the approbatory sentence, "Well done, good and faithful servant."

The address shall conclude with a brief statement of certain uses of the present subject, interesting alike to the laity as to the clergy, and intended to guard against levity and irreligion; which are often the counteraction of the misdirected ardor, attendant on what are called revivals.

1st. These extraordinary excitements may correct the error of those, who conceive of religion, as of a principle not necessary to the governing of human conduct. They imagine, that it may be committed to such motives as are suggested by a prudent balance of opposite tendencies, in their bearings on the present safety and satisfactions of the agents. But they may be assured, that there is something in human nature, responding to the calls raised to it from the Gospel, and waiting only for a suitable state of mind, and suitable circumstances, to sound alarms which shall be irresistible. This property may be compared to those substances which lie quiescent under the surface of the earth; until, by contact with the atmosphere, their awful properties are brought into action. The analogous principle of the human character, hitherto kept dormant by the cares or by the enjoyments of the present life, may be rendered operative on the persons referred to, by some unexpected occurrences, or by their witnessing of its potency on others, acting through the influence of sympathy on themselves. When they contemplate the extravagances of which such excitements may be the cause, it ought to be a motive, in addition to motives of a higher nature, now to permit the season of revival to have its legitimate influence in the generating of the affections substantially religious; evidenced in such a profession of religion, as is agreeable to truth and soberness. Even if there should be no such result on themselves; let them at least, in what passes under their notice, recognise a principle of human nature, as certain as any other property, either of the mind or of the body; and like them all, manifesting itself in results interesting to individuals and to the community.

2d. A second use of the subject, common to all, is the giving of a due scope to religious sensibilities, put into motion by any such popular excitement as that which has been now considered. Whatever or however great may be the extravagances, to which, from the want of a proper direction, it may give occasion; every inward intimation of estrangement from our heavenly Father, is from himself, through the agency of the Holy Spirit; for the improvement of which we are responsible to his great tribunal. Such sensibilities are the best cultivated and made productive of their proper fruit, in silence and retirement; although there may be needed and there may be sought the counsels of those, who, having already trod the ways of Zion, must be supposed to be informed of their encouragements and of their dangers. Whatever savors of ostentation, is a temptation and a snare. But this should be no hindrance of a modest profession; since, while with the heart, man believeth unto righteousness, it must be, that "with the mouth confession is made unto salvation."

3d. The last intended use is the excellency of religion in its genuine character, however liable to be dishonored by many operations and by many practices, which have not either reason or Scripture to recommend them. A counterfeit always supposes the reality of the object of which it is the semblance. Accordingly, however these two matters may occasionally be confounded; it will remain invariably true, that agreeably to a strict translation of a text to be cited from the Old Testament—"the fear of God, and the keeping of his commandment, is the whole of man;" meaning, as he should be in himself and in all his relations; and that in the estimation of the New Testament, the end of "the grace of God to all men," agreeably to the proper order of the words, is "its teaching of them, that denying ungodliness and wordly lusts, they should live soberly, righteously, and godly, in this present world." This is the path on which, as is said in Scripture, there is "shed a light that shineth more and more unto the perfect day."

Brethren: it is bordering on the half of a century, since the date of the incipient measures of your bishop, for the organizing of our Church out of the wreck of the revolution. On the principles detailed in this charge, he has acted during that long tract of time, and in the preceding years of his ministry, not without the sense of his high responsibility on the subject. Under the weight of the same, he delivers his opinions in this form; that they may be on record, and perhaps have a degree of weight after the short remainder of his participation in your counsels. It is this, which must be his apology for the so long occupying of the attention of his reverend brethren of the clergy, of the other members of the Convention, and of the audience generally.

Wm. White.

MISSIONS.

From the Periodical Paper of the Domestic and Foreign Missionary Society of the Prot. Epis. Church in the United States, for May, 1832.

"To those who reflect upon the subject it is matter of surprise that so little has been attempted for the benefit of the numerous tribes of Indians inhabiting the vast continent of America. In fact, judging from the limited measures hitherto adopted in reference to this object, we might naturally be led to the conclusion, that philanthropists were for the most part ignorant of the very existence of such a race of beings. But although it is probable there can scarcely be found an individual who is not aware that many of the aborigines of this country are still contained within its limits, yet doubtless there are but few who entertain a just conception of the number of this peculiar people, or are able to form any proper estimate of their character and wants.

"We design, therefore, in the present paper, to furnish our readers with such information as will enable them to judge understandingly in relation to these interesting points.

"And may we not hope that the statements which are here presented will not be in vain? God grant, that they may be the means of exciting in many a breast deep commiseration for the wretchedness of those who roam our forests, and of leading Christians to increase in a hundred fold their efforts to usher in that day, when 'the Heathen shall be given to Jesus for his inheritance, and the uttermost parts of the earth for his possession.'"

SOME ACCOUNT OF THE NORTH AMERICAN INDIANS.

'The Indians in the northern part of North America are divided into several great families. The Algonquin or Chippeway race is one of the two most numerous now in existence. All the tribes of New England were Algonquins, if we may take identity of language, manners and customs, as a proof of the fact. The vocabulary of the Narraganset tongue, recorded by Roger Williams, proves them to have been a branch of the Algonquin stock. The Mohegans, considered the progenitors of the other tribes in New England, spoke the same tongue. The tribes in Maine claimed the same origin. The Delaware, or Lenni Lenape, were of the same family, and their language has been pronounced, by competent judges, the most perfect existing. The Iroquois, or Six Nations, once dreaded from the Atlantic to the Mississippi, are Algonquins. This tribe did and still does extend from the mouth of the St. Lawrence to the Mississippi, and thence northward to the Great Slave Lake; for so far do the Nayheeowawk or Knisteneaux extend their rambles. The Menominees in great part are of mixed blood, Ottawas, Chippeways, Pottawattamies, Sacs and Foxes, with whom they intermarry. They consist of about 4000, including women and children, and live chiefly on Fox River and Winnebago Lake. On the western side of the Mississippi is another great Indian family, viz., the Sioux or Dahcotah. The Dahcotah proper inhabit the country on the west side of the Mississippi, north of the Wisconsin, to the sources of the Mississippi. Their territory extends westward to the Missouri. This tribe speaks a language radically distinct from that of the Algonquin race. Their origin is unknown, and their own traditions are at variance on this point one with another. One account, and the most probable, represents them as having been driven from the confines of Mexico by the Spaniards. The branches of this tribe are the Winnebagoes, the Otoes, the Ioways, the Missouries, the Assinniboins, the Omahaws, the Kansas and the Osages. All these tribes speak dialects of the Dahcotah tongue. The Assinniboins are known also by the names of Ossinneboins, Ossinnepoilles, Stone Indians, and Hohays. This last is the name they give themselves. They were called Hohays, and have been at war with the Dahcotahs till within a few years. They now roam over the plains, from the Saskashawin to the Missouri, where they live by hunting the buffalo. Their principal resort is about Devil Lake. Their number cannot be ascertained, but it is certain they exceed a thousand fighting men. A tradition of the Winnebagoes says they were driven from the frontier of Mexico by the Spaniards, toward whom they entertain an hereditary hatred to this day. The Otoes and Missouries, now united, are renowned among the tribes of the Missouries for their bravery. They can muster about 300 men. The Ioways still dwell on the Mississippi. They have from 100 to 200 men. The Osages are divided into three tribes, and can boast over 1000 warriors. The Kansas inhabit the plains about the heads of the Arkansas and Red Rivers. Their number is unknown. The Omahaws live high up the Missouri. Beside these tribes, there dwell on the Mississippi, between the river Des Moines, the Wisconsin and the Missouri, the Sacs and Foxes, a branch of the Chippeway tribe. They speak the Chippeway tongue, and number above 1000 men. On the Missouri are the Pawnees, divided into three tribes, of which the Arikarees are a branch. They live by hunting the buffalo, and are said to have a language of their own. The Mintarees or Bigbellies, the Mandans, the Crows and the Blackfeet, also live on the Missouri, and each is said to have a language of its own. Their numbers are unknown. The Shoshonees live between the head waters of the Missouri and Columbia Rivers. They are almost constantly on horseback, and are at war with the lower tribes of the Missouri. On the Columbia River are the Chohunnish, the Skilloots, Echeloots, Multnomahs, Clatrops and other tribes. Their haunts and numbers are unknown. They live by fishing as well as hunting, and differ in manners and customs from the tribes east of the Rocky Mountains. They are neither so well fed or clad. Most of these tribes have the practice of flattening the heads of infants between boards, whence the general name of Flatheads. They have some commerce with ships on the Northwest Coast. Nothing is known of the language of any of these people. In the south of the United States, we have four tribes, viz. the Chickasaws, Choctaws, Cherokees and Creeks.* All these have made some progress in civilization. The Cherokees have a written and printed language, said to be radically different from all others. They number about 15,000 souls. The Choctaws and Chickasaws are each more numerous. North of Great Slave Lake is another family of Indians, among which are the Chippewyans, the Copper Indians, the Hare Indians, and the Dog Ribs. Of these, the Chippewyans, the Copper Indians, and the Dog Ribs, speak the same language. These tribes live by hunting the reindeer chiefly, and by fishing in the winter. Their morals and manners are below the standard of their southern neighbors, and their number is very small. There are also the remnants of some tribes residing within the limits of the United States, viz. the Mohegans, the Delawares, the Shawanoes, the Senecas, the Oneidas, the Piankashaws, and some others. Most of these live by agriculture, as well as the chase. Beside all these, there is a tribe in the interior of Newfoundland, who have shunned all intercourse with the whites."

'With all, or almost all the Indian tribes, the sole care of the men is to provide food. The labor is the exclusive lot of the women. The use of the axe or hoe is considered beneath the dignity of the male sex. It belongs to the females to plant corn, to make and mend garments and moccasins, to build, to pitch tents, cut wood, bring water, to tend horses and dogs, and, on a march, to carry the baggage. The women do not murmur at this, but consider it a natural and equitable distribution of family cares. But they are regarded as an inferior race, and often transferred as property. Polygamy is general. Every man has as many wives as he can support, and, in marriages, the will of the bride is seldom or never consulted. A man addresses himself, indirectly, to the parents of his intended wife, and her fate depends on their will. Divorces are frequent, and at the pleasure of the contracting parties. In such cases, the wife is usually left to provide for the children as she may. All Indians, of whom we have any knowledge, believe in one Supreme God, and the immortality of the soul. They attribute all good and all power to the Supreme Being. Many tribes also believe in the existence of an intelligent evil principle, whose ill offices they endeavor to avert by prayer and sacrifice. They never ask the Supreme for any thing, but merely return thanks for benefits received, saying that he is the best judge of what is for their advantage. They believe in many subordinate deities, two of whom reside in the sun and moon. They attribute supernatural powers to all serpents, especially rattlesnakes, and will kill no animal of the genus. Even the eel escapes on account of his resemblance. They pay religious honors to rocks and venerable objects. They believe that brutes have immortal souls as well as men, and, in short, that all animated nature teems with spirits. In their belief, sorcery is blended with the healing art, and their priests are also physicians and jugglers. These priests practise feats of slight of hand with all their religious ceremonies; but, with a few exceptions, they have no power or influence over the multitude. The future state of the Indians is a material paradise, where they will follow the same occupations, and enjoy the same delights, they have experienced in this world. They have also a vague idea of future punishment for sins committed in the body. Among the superstitions of the Algonquin and Dahcotah tribes, is a very singular one: A man is sometimes devoted, by his parents or himself, to a life of ignominy. In this case, he dresses like a woman, and performs all female avocations. He is held in utter contempt by all, though his condition be not of his own choice. This condition is frequently owing to a dream of his parents, while he is yet unborn. In many tribes, men have what they call their *medicine bags.* These are filled with bones, feathers, and other rubbish. To the preservation of their medicine bags they attach much importance. Beside this, each holds some particular animal in reverence, which he calls his *medicine*, and can by no means be induced to kill, or eat when killed, for fear of some terrible misfortune. Moreover, the Indians leave tobacco, worn out clothing, and other articles, on rocks, as sacrifices to invisible spirits. The above is nearly the sum of their religion. The tribes who inhabit the prairies go to war on horseback, and their weapons are spears, and bows and arrows. Those who inhabit the forests are generally armed with guns. Their courage is moral and passive rather than active. They think it cowardice to be affected by calamity, or to give way to passion or feeling. To be always ready and willing to die, and to suffer whatever may befall with constancy, is their idea of the perfection of courage. As to government among them, there is none. They have no laws; but there are customs, which every individual scrupulously observes. In cases of murder, for instance, the rule is, blood for blood, and the homicide rarely shuns the penalty of his deed. They have chiefs, but the power of these is limited to persuasion, and they can command no one. Sometimes a chief becomes such in virtue of his achievements in war, or his wisdom. In some tribes, there is something like hereditary rank; but even then, authority does not descend in a direct line. The son of a chief is often set aside, to make room for one more worthy. But in war, implicit obedience is given to the commands of the leader. The tribes that inhabit the prairies all live by hunting the buffalo, mostly on horseback. Those who dwell in wooded countries hunt deer and smaller animals. The more primitive savages are the poorest, but at the same time the least dependent, for they have few wants, and can supply those few without assistance. Those who live nearer the whites have more of the comforts of life, but are no whit more civilized or happier, for their enjoyments are not multiplied. They have no letters, unless we count a few rude hieroglyphics as such.'

EXERTIONS OF EPISCOPALIANS AMONG THE INDIANS.

"Having in our former numbers noticed at large the operations of our own Society at Green Bay, in behalf of the Menominees, &c., we shall now only state the fact that the mission is in a prosperous state. There are connected with the establishment, 1 male and 1 female superintendent; 2 male and 2 female teachers, and a seamstress. A farmer also will shortly be appointed. Boarders at the school, 42 boys, and 40 girls. Of these, 4 only are whites. Among the remainder are Menominees, Oneidas, Chippeways, Winnebagoes, Knisteneaux, Brothertons, Ottawas, Sioux, and Stockbridges.

"The venerable Society for Propagating the Gospel in Foreign Parts, labored with unremitting vigilance during the whole of the eighteenth century, to extend to the Indians of North America the blessings of Christianity. The efforts of these missionaries were generally attended with success. The adoption of some of the arts and customs of civilized life, and an improvement in their social relations, usually followed their conversion. Their endeavors in favor of the Mohawk Indians were eminently successful. The Gospel, and also the Book of Common Prayer, were translated for the use of the converts of this tribe, and printed in their native language. They enjoyed for many years the services of missionaries from this Society, while residing in their original settlement, and still enjoy their religious privileges at their present location in Canada—whither they removed at the commencement of the war of independence.

"The United Brethren have missions in several parts of the Indian country. On the coast of Labrador they have four settlements among the Esquimaux, in which many hundred wanderers have been collected from those inhospitable regions, and instructed in the truths of the Gospel. At New-Fairfield, in Upper Canada, they have a station for the benefit of the Delawares. Their operations here have been much blessed. The schools are attended with punctuality and advantage; and a progressive improvement is manifest in Christian principles, and in a walk and demeanor consonant to the divine will. Their missionaries report, that the celebrations of the festivals of the Church are attended with peculiar manifestations of [the fruits of] divine grace. On Easter day of the preceding year, 3 adults and several children were baptized: among the former, the son and successor of the well-known Greentown chief, who had come to the determination to resign his Indian dignity, and join the Christian congregation. The United Brethren have also a missionary station at Spring Place and Oochgelogy, in Georgia, among the Cherokees, where much good has been effected. But we regret to state, that in consequence of a law of Georgia, which has recently gone into operation, the schools at both these places have been greatly interrupted, and at the latter place necessarily ceased when the missionaries were removed. Fortunately, one of the missionaries at Oochgelogy had been appointed postmaster, and was therefore exempted from the operation of the law.

"The attention of the Church Missionary Society of England was called some years ago to this neglected portion of the human family by some gentlemen connected with the trade carried on with the Indians for fur. In the month of October, 1820, the Rev. David Jones, a missionary of that noble institution, reached the settlement* on Red River, south of Lake Winipeg, and immediately commenced his labors among these wanderers of the wilderness. He has since been joined by other ministers of Christ, sent out by the same society. Through the divine blessing on their endeavors, they have succeeded in erecting a neat and convenient church and school house, beside other buildings for the accommodation of the mission. A few months after the missionary had reached his station, he took a journey of between 500 and 600 miles, drawn by dogs over the snow, in order to visit the natives. In this journey it was that he had the interview represented in the engraving:† he had much noticed a boy about seven years of age, and wished to have him as a scholar. Having made known his desires, the father of the lad observed, that, as the missionary stood between the Great Spirit and the Indians—that is, came to teach them the will of the Great Spirit—he could refuse him nothing: he accordingly sent his son to the school.

"Mr. West's reports to the society present some facts which are truly encouraging.

'It is very gratifying to my soul, on the Sunday morning, to look out of my windows, and see the people coming in groups, as far as the eye can reach: and my pleasure is doubly heightened, when I perceive them as they pass, to be principally half-breed natives and Indians.'

'During winter, the severity of the weather is such as sometimes to preclude the settlers from assembling for divine worship; but, from the beginning of March till the middle of June, my congregation on the Sunday consisted, on an average, of from 100 to 130. The afternoon we devoted to gratuitous instruction of all who would regularly attend; and we had generally forty or fifty scholars, including some adult Indian women, married to Europeans, beside the

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* The Seminoles are a division of Creek Indians, which inhabit the flat country on the rivers Apalachicola and Flint, and about St. Rose's Bay in Florida. The name *Seminole* (i. e. *wild*) is applied by the Creeks to all vagabonds of that nation. The Seminoles, a few years since, consisted of about 6000.

* This is the head quarters of the mission. From this place the missionaries travel at the seasons when the dogs can draw the sledges over the snow, and visit the different trading posts and the tribes of Indians which traffic there. They thus become known to the Indians, and get them to send their children to the mission establishment.

† Prefixed to the "Missionary Paper."

Indian children on the missionary establishment.'

"That Indian children are as susceptible of religious feelings as those of the whites, is fully evinced by the following statement by the Rev. Mr. Jones, another of the missionaries.

'The Indian boys come, as usual, in the evening, to my house, to say their catechisms and to sing; and it is, indeed, the most pleasing part of the Sabbath to me, to join them in this simple service, and to hear them singing the praises of the only true God. This evening I was more than usually interested, as it was the first time that I witnessed them shedding tears. In giving out to them the 236th hymn of the 'Sunday Scholar's Companion'—'Lord, while little Heathens bend,' it was natural that I should be led to tell them of the cruelties practised in the east, which are alluded to in that hymn: they were all much affected; and one of them, an Ossiniboia Indian, asked, "SIR, IS NO SCHOOL MASTER THERE, TO TELL THEM NOT?" I told them that many were gone from home to tell of Jesus Christ, as I had done, to come to them: they looked at one another with smiles, which indicated their inward approbation.'

"Mr. Jones concludes his journal with this animating strain.

'Friends of Jesus and of the missionary cause, support us! All is encouraging, and we shall reap in due time if we faint not.'

"And who that bears the Christian name would refuse to help forward a design like this? What can be more useful or ennobling than to remove that veil of ignorance which for ages has covered the mind of the poor Indian, and lead him to a knowledge of God, and the way of salvation? And surely if they who love the Saviour in *foreign climes* feel for the miseries of these benighted beings, and are not forgetful of their obligation to extend to them the blessings of civilization and religion, it ill becomes *us* to remain unconcerned spectators of their degradation and sufferings. Female disciples of Jesus Christ should in particular lay Indian missions much to heart, and employ every means in their power for the success of these holy enterprises. Never shall the writer forget the reply of a Menominee chief in answer to some remarks made to him while in this city, in reference to the establishment at Green Bay. "As for our men they care but little for these things, but our women wish to be Christians." And well might such a desire glow within their breasts; for to them in the most emphatic manner, does the Gospel come with "the *promise of the life that now is*, as well as of that which is to come." Not until the hearts of Indians are brought into subjection to the will of the Redeemer, will their wives and daughters be delivered from their present oppressed and humiliating condition, and permitted the enjoyment of those privileges of which they have been unjustly and inhumanly deprived. Their reception of the Son of God for those purposes for which he became incarnate, will at once be followed by an abandonment of every evil custom, and a cultivation of those holy principles and dispositions which lead to happiness in time and throughout eternity. O! be entreated then, Christian females, to stretch forth a helping hand, and leave nothing undone which can be effected for the relief of those of your sex who are groaning under the evils of Heathenism."

The further extracts from this paper, referred to in our editorial remarks, were in type for the present number of the Churchman, but have been, with much other matter, excluded by the length of the important Charge of Bishop White,—which we were desirous to present unbroken to our readers.

COMMUNICATIONS.

For the Churchman.

PROT. EPISCOPAL SUNDAY SCHOOL UNION.

We are happy to perceive by the frequent acknowledgments of the Treasurer of this most valuable and useful Institution, and more especially by that which appeared in your last number, that the recent circular of the Executive Committee is likely to be attended by the most happy and beneficial results. This is as it should be. The immediate conductors of the affairs of the Society have an undoubted right to look to their brethren for frequent contributions to its funds, to encourage them in the vigorous prosecution of the eternally important objects to be accomplished by the instrumentality of such an institution. The writer *knows* how much of mental and physical effort are constantly required, and most cheerfully given, to carry forward the operations of our General Sunday School Society; and how much of absorbing anxiety is involved in the consideration of its full success, or final failure; and is therefore forward to assure its friends every where, that their benefactions or contributions, to be returned in books, accomplish an object of no small importance, in addition to the aid derived thence to the Society's *pecuniary* resources;—they assure those to whom is committed its immediate care, of the confidence and co-operation of distant friends.

ST. LUKE'S CHURCH, MARIETTA.

In view of the determination formed by the members of the Parish of St. Luke, (of the Protestant Episcopal Church,) Marietta, Ohio, to undertake the erection of a commodious house of worship, and to solicit aid in the eastern states, the following facts and observations are tendered in support of this application, by a friend, belonging to another denomination.

The tide of emigration, which has so long been setting westward—and, (in the first thirty years of its political existence,) has made Ohio, in federal numbers, the fourth state of the Union—has borne on its current all the diversities of religious sentiment which are found in our country, and cast them in promiscuous dispersion throughout these regions. The cares, the privations, the peculiar engagements, and other circumstances, incident to new settlements, have a tendency, for a time at least, to divert and engross the attention in a manner unfriendly to the cultivation of religious feeling and the proper maintenance of divine worship. But when circumstances are changed—when such causes have mainly ceased to operate—it is found that in the minds of men, once habituated to religious observances, the desire of enjoying again the accustomed modes of worship, is almost sure to take place (frequently rising to intensity,) while the want of means and numbers, renders difficult the attainment of the wished-for privileges. In the earlier periods of new settlements, little choice of location is ordinarily left to the emigrant, in reference to religious advantages; but when those settlements have become more advanced—more dense and consolidated, the capacity for religious association renders urgent the duty of forming societies and preparing places for worship, not merely for the comfort and edification of those, more advanced in life, who, by emigration, have been severed from the enjoyment of religious ordinances, but for the instruction of the young, the ignorant, and those who are out of the way.

Under circumstances like these, it often occurs that members of particular Christian denominations are impelled to ask aid from their brethren in the older states; and under circumstances like these, the members of this parish make their present appeal.

The town of Marietta is the oldest in Ohio. Its situation is healthy and pleasant, and has many natural advantages. From having been the subject of much misapprehension, its growth, heretofore, has been far from commensurate with those advantages; yet it has long had a respectable standing in reference to the morals, industry and intelligence of its inhabitants. Of the causes which have retarded its growth, the main part, it is believed, are every day, less and less operative; while causes, conducive to its increase and prosperity, daily become more and more effective, and are shedding beams of gratifying promise on the future. The misapprehensions entertained abroad in relation to Marietta are giving place to correct information. Even the astonishing misrepresentations which have been afloat as to damages done by the late flood, may operate, in a degree, as a general corrective. Thousands, who have heard these unfounded reports, have witnessed the refutation with their own eyes. The present progress of the place is flattering. Nor would we fail to name among the favorable indications, the determination of the little band, who make this appeal, to leave no effort untried, which may contribute to the attainment of their objects—the erection of a convenient house of worship and providing a residence for a clergyman. Should these objects be accomplished, and the permanent services of a clergyman be secured, it is the belief, not only of the present members of the Parish, but of others, friendly to the general prosperity of the Redeemer's kingdom, that those who give a favorable response to this appeal, may have good reason to be satisfied that their free-will offerings will not have been bestowed in vain.

THE CHURCHMAN.

SATURDAY, JUNE 2, 1832.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list.

Conventions. *Pennsylvania.*—On the evening of the 15th ult., the Convention of this diocese assembled at Philadelphia,—its sittings were closed on the 17th, and the mails of the 28th brought to hand its Journal,—the most complete that we have seen;—indeed, a model of a well-arranged, well printed public record. The completeness of its arrangement has, indeed, left us nothing to do but transfer extracts from its pages to our columns. We should be gratified to learn from the Secretary the happy secret by which he has secured such despatch. Doubtless the *parochial reports* of the diocese were handed in *seasonably*. May we not hope that this will be the case in our own diocese henceforward?—The Charge of the venerated father of our episcopacy, delivered to the Convention, is printed together with the Journal. It has of course taken precedence of all other matter prepared for our first page. Most thankfully do we place it upon record, as evidence that God has not preserved the life and faculties of his aged servant for nought.

The Rev. W. C. Mead, D. D., was chosen Secretary, in the place of the Rev. Dr. De Lancey, who declined a re-election. There were present at the Convention 24 clergymen, and 45 lay delegates. There are now connected with the diocese 58 clergymen, of whom 8 are in deacon's orders. It numbers 74 congregations; including 3 admitted at the present session, viz:—St. Paul's Church, Montrose, Susquehannah Co.;—Christ Church, Alleghany, Alleghany Co.;—and Trinity Church, Rockville, Crawford Co. The number of candidates for orders is 18; 12 of whom have been admitted candidates within the past 2 years The following are the Committees and Delegations appointed by the Convention.

Standing Committee.—Rev. Drs. Abercrombie, Montgomery, De Lancey, and Mead; Rev. Mr. Sheets; and Chas. Wheeler, James S. Smith, Horace Binney, John C. Lowber, and Tobias Wagner, Esquires.

Deputies to the General Convention.—Rev. Drs. Montgomery, De Lancey, and Mead; Rev. Mr. Bowman; Wm. Meredith, Horace Binney, and Edward J. Stiles, Esqrs.; and Hon. David Scott.

Committee on Supply of vacant Congregations.—Rev. Drs. De Lancey and Mead; Rev. Mr. Boyd; and Messrs. Hazlehurst, Harding, and Ashhurst.

Trustees of the General Theological Seminary.—Rev. Drs. Montgomery, De Lancey, Mead, and Upfold; Rev. Messrs. Rodney and James; Hon. David Scott, John Read, William Meredith, and Daniel St. Clair, Esqrs. and Hon. John Reed.

The following abstracts are copied from the Journal.

Abstract of Bishop White's Address, 1832.—The Rt. Rev. Bishop White reports that he has consecrated 1 bishop, ordained 2 priests, confirmed 137 persons: that 1 of the clergy of the diocese has died, and that he has granted letters dimissory to 4 presbyters and 1 deacon: and that he has admitted into the diocese on letters dimissory, 1 presbyter and 2 deacons. He reports, that the Domestic and Foreign Missionary Society has received a great increase of patronage; but that its wants increase more than its funds: that the Society for the Advancement of Christianity in Pennsylvania continues its efficiency: that the Female Tract Society increases in usefulness: that the General Episcopal Sunday School Union has increased in auxiliaries, and promises to be more and more efficient: that the Corporation for the Support of the Widows and Children of Deceased Clergymen, continues to increase in its means, but not in the number of its annuitants. He also reports that the Episcopal Fund increases very slowly, and that the Philadelphia Bible Society continues to increase its useful labors.

Abstract of Bishop Onderdonk's Address, 1832.—The Rt. Rev. Bishop Onderdonk reports, that he has made various visitations in the diocese, spent 2 Sundays in the diocese of Delaware, preached on 5 Sundays at Camden, in the Diocese of New-Jersey, and in this diocese 110 times: that he has ordained 1 deacon, assisted in the consecration of 1 bishop, confirmed 164 persons, consecrated 3 churches, baptized 12 children, and administered the Lord's Supper 13 times, beside at the ordination. He also reports that there are 13 missionaries employed in the diocese, by the Society for the Advancement of Christianity in Pennsylvania, under the ecclesiastical authority, and that there are being built, 6 church edifices.

Abstract of Parochial Reports.—Reports have been received from 29 clergymen, representing 45 churches. Some of the reports do not state the number of Sunday School teachers and scholars: others do not distinguish between the infant and adult baptisms. Several do not mention the sums of money collected for the institutions of the Church. The following are the aggregates of the various items generally named in the reports. *Baptisms;* adults, 117,—infants, 580,—total, 697. *Communicants;* added, 404,—died and removed, 75,—present number, 2726. *Confirmed*, 297;—*Marriages*, 229;—*Funerals*, 358;—*Sunday School teachers*, 443;—*Sunday School scholars*, 5028. Money reported as collected for the institutions of the Church, for education, missionary, and other benevolent objects, $5523 48. Church edifices building, enlarged, or completed during the year, 10. New churches admitted into union with the diocese at this Convention, 3.

North Carolina.—An esteemed correspondent has kindly sent us the gratifying notice of the late Convention of this Diocese which follows.

Edenton, N. C., May 21, 1832.

The Annual Convention of this Diocese, which commenced its session on the 17th inst., has just risen; and a rapid sketch of its proceedings is now communicated.

On the first day of the session there were present eleven clerical members and twenty-seven lay delegates, representing fourteen churches. Our beloved Diocesan was in attendance; but was prevented from delivering the Episcopal charge through indisposition, until the succeeding day. Since allusion has been made to his sickness, it may be necessary to state for the satisfaction of his numerous friends and the friends of the Church, to which he is so zealously devoted, and for which he has made so many and so great sacrifices, that he is now much recovered from two recent attacks of disease which are attributed to his indefatigable labors in this interesting portion of the Lord's vineyard.

The parochial reports, in connexion with the statements made in the Episcopal Journal, exhibited the most cheering evidences, that the Church within the last year, in her increase, has exceeded the utmost expectations of her ardent friends. To the blessing of our great and triumphant Head upon the untiring activity of the revered and lamented Ravenscroft, much of this prosperity is ascribed, and to the continuance of His favor upon the exertions of Bishop Ives, who appears to be willing "to spend and be spent" in the service of the Shepherd of Souls, this success is referred with thanksgivings and gratitude. In the year 1828, the last of Bishop Ravenscroft's useful and blessed ministrations, the number confirmed was 83, and it then was considered great. The report of Bishop Ives to Convention for seven months only, the time of his residence in the Diocese, is 360 Confirmations,—additions to Communicants 193—Baptisms, adults 110, infants 230.

A new day has dawned upon this region, which, in one sense, was almost desolate, twelve years ago: and it is hailed as the beginning of glorious things for the Redeemer's kingdom. Perhaps there never was beheld a greater degree of religious sensibility than was exhibited during the sittings of the Convention;—nor could more solemn attention be paid, by the exceedingly numerous auditories to the discourses delivered by the brethren. To show the extent of the interest awakened, a collection was taken up, after an excellent missionary sermon on Sunday night, and the sum contributed was $225;—contributed in a congregation that has only thirty communicants, and in a town of only 1500 inhabitants!

The most important matter decided was the appointing of a committee to consider the practicability of establishing a Theological and Classical Academy, upon the principle of the admirable Institute at Flushing, L. I. It must be gratifying to the members of the Church to hear that all the proceedings were marked by the greatest harmony and peace, and that nothing occurred to lessen the joy and delight which all appeared to experience in the animating prospects which now are before our venerable Church.

The *Standing Committee* for the ensuing Conventional year, are Rev. Messrs. Freeman, Green, and Sanders; and Messrs. Hogg and Anderson.

Delegates to the General Convention,—Rev. Messrs. Avery, Goodman, Freeman, and Green; and Messrs. Winslow, Cameron, Hogg, and Spreuill.

The Bishop in a few days will leave this for Tennessee and Kentucky, to which Dioceses he has been invited by their respective Standing Committees, and whose applications have been responded to by this Convention.

Virginia.—The Convention of this diocese met at Alexandria on the 16th ult. No notices of the proceedings of the Convention have yet reached us. From the 'Episcopal Recorder' and the 'Watchman' we learn that Bishops Moore and Meade were both present, and that the Sermon at the opening of the Convention was preached by the Rev. Wm. F. Lee, of Richmond. The episcopal acts performed during the week—much of which was given up to public religious services, are recorded in our present number under their proper head.

"The Convention was brought to Alexandria," says the correspondent of the Watchman, "chiefly with a view to excite a greater interest in the Theological Seminary of Virginia; and we are happy to learn that its friends have not been disappointed. On Friday, the 18th instant, a meeting was held in behalf of this institution. Several addresses were made, and a collection of nearly *four hundred dollars* was taken up, and subscriptions amounting to upwards of *five thousand dollars*, were received. It is proposed to increase this sum to $25,000, that the Seminary may be placed upon a firmer basis than hitherto. The Trustees have taken measures to have another building erected immediately, for the accommodation of students."

Domestic and Foreign Missionary Society.—The previous page contains large and interesting extracts, from the last 'Periodical Paper' of this Society. Its notices of the large masses of Indian natives, who within our own and the adjoining territory, present unquestionable claims to our interference for their spiritual good; and of the sad deficiency of Christian ministrations among the more remote and newer towns and villages of our country, certainly deserve the most serious consideration. Every day new facts appear, developing the importance of awakening Christian sensibility, and enlisting Christian effort, in behalf of the vast and whitened field of the domestic missionary's labor. Such facts—and they are the most eloquent advocates of the cause—will multiply as pioneers and laborers are sent forth, who may note and communicate them; and attention to home missions will thus sustain itself, by providing its own aliment. The spirit which originates and carries forward enterprizes of Christian charity within our own territorial limits, if not as readily formed, is, we think, less volatile, than that which gives support exclusively to foreign operations; and will not be exhausted by efforts near home, or deem its work accomplished while one dark spot remains unblessed with the light of Christian knowledge. The large space appropriated in the May 'paper' of our Society to matters connected with this department of its cares, is a gratifying proof that those who have the conduct of its affairs are alive to the paramount importance of making provision for domestic spiritual wants. Greater weight and effect would have been given to the sketch of the condition of 'American Indians,' had the name of its author—omitted inadvertently, we presume, appeared. The acknowledgments by the Treasurer, which are given in this paper, being for the period between the 16th of March and the 8th of the last month, are as follows:—

	General purposes.	Green Bay.	Greek Miss.	Total.
Maine,			$24 50	$24 50
Vermont,			40 00	40 00
Massachusetts,			30 00	30 00
Connecticut,	$28 00	$33	57 41	118 41
Rhode Island,	30 00		38 75	68 75
New-York,	180 00	30	70 00	280 00
New-Jersey,	79 25		10 00	89 25
Pennsylvania,	30 00		358 84	388 84
Delaware,	50 00		10 00	60 00
Ohio,	12 00		27 40	39 40
Maryland,			74 00	74 00
Virginia,	70 00		74 55	144 55
Dist. of Columbia,	10 00			10 00
South Carolina,	18 00		50 00	68 00
Georgia,	30 00			30 00
Mississippi,	3 00			3 00
Total,	$540 25	$63	$865 45	$1468 70

Donation from American Tract Society, $300.

Force of Prejudice.—A correspondent of the New-York Observer—(by the by, the N. Y. O. is not over happy in its correspondents; the unlucky wight who is travelling in England on its account, has for some time past disgusted the public, by prosing letters in which the garrulousness of old age is strangely combined with boyish precipitancy and petulancy of judgment)—has favored the readers of that miscellany with the following choice paragraph.

"I mention it as a fact most honorable to the other religious denominations in Alexandria, that they cheerfully opened their churches to their Episcopal brethren on Sunday, and that both morning and evening service was performed by them on that day in the two Presbyterian, the two Methodist, and the only Baptist church in that place. I regret exceedingly that the consciences of Episcopalians will not allow them to reciprocate similar acts of Christian liberality. But the age is becoming too catholic for their scruples in regard to the validity of Presbyterian ordination. They cannot make the great body of enlightened Christians believe, that what Milton calls 'fantastic dresses, palls and miters, gold and gew-gaws, fetched from Aaron's old wardrobe or the Flamen's vestry," are essential to the character and usefulness of the Christian ministry, nor can they bring satisfactory proof that they alone are rightly ordained to this holy work, from such authors as *Ignatius*, of whom it may be said in the language of that illustrious man, whom we have just quoted: 'Had God ever intended that we should have sought any part of useful (I would say all-important) instruction from him, doubtless he would not so ill have provided for our knowledge, as to send him to our hands in this broken and disjointed plight, and if he intended no such thing, we do injuriously in thinking to taste better the pure evangelical manna, by seasoning our mouths with the tainted scraps and fragments of an unknown table; and searching among the verminous and polluted rags dropped overworn from the toiling shoulders of time, with these deformedly to quilt and interlace the entire, the spotless, and undecaying robe of truth, the daughter not of time, but of heaven, only bred up here below, in Christian hearts, between two grave and holy nurses, the doctrine and discipline of the Gospel.'"

The writer is unfortunate both in his facts and in his authorities. A twelvemonth has not elapsed since the 'conscience' of an Episcopalian rector in this city 'allowed him' so far to extend his 'Christian liberality,' as to 'open his church' to his Presbyterian brethren in misfortune, and that too 'on Sunday,'—not for one week only, but during several months. And yet we have good reason to doubt whether the catholicity of the age has yet removed that respected brother's 'scruples in regard to the validity of Presbyterian ordination.'—Either (which upon the whole is quite probable,) the correspondent of the Observer wrote about he knew not what; or he knew that, for effect, he was confounding two things entirely different,—the reciprocation of courtesy in *the loan of a building*, and the *exchange of religious services*, on a footing of equality. Any Episcopalian can do, and, we doubt not, on fit occasion all are ready to do, the former; we much doubt whether all of our Presbyterian brethren have yet so far kept pace with the catholicism of the age as to be quite willing to do the latter with the Congregationalist or Cumberland Presbyterian—Christians standing in much the same relation to them which they occupy with regard to us; sure we are the editor of the Cincinnati Standard would not.

But a word of the gentleman's authorities.—Milton, forsooth, is to put down surplices, and Ignatius, with the thunder of his anathema. Did the writer really think that the *gown* and *surplice* which perchance he saw used in Virginia, and perchance *did not*, corresponded to Milton's 'fantastic dress, palls and mitres, gold and gewgaws?' If he did, we may admire the modesty which placed him in the seat of judgment over his Christian brethren! If he did not, what are we to think of his honesty and justice—not to talk of charity? The whole force of the declamation against Ignatius turns on the *assumption* that the venerable remains of that apostolic man are 'broken and disjointed;' an assumption which might be pardoned in Milton's day, but is unpardonable since the triumphant and *unanswered* defence of those writings by the learned Pearson—an assumption which Presbyterian learning and ingenuity, from the days of Blondel downward, has never been able to establish. Milton, too, is called on to emblazon forth objections to Episcopacy and its paraphernalia—when the doctrine of the Trinity and the holy bands of marriage might be assailed with equal success, with weapons drawn from the same unhallowed armory!—For shame!!

Church at Marietta.—The extension of the Church, as the increase of the nation, involves, necessarily, accumulating expenses. As congregations multiply, and missionaries are sent forth, places appropriated to the purposes of public worship, (both for convenience sake, and as a means of permanency to the Society,) must be constructed. In almost every instance, foreign aid will be found indispensable, by those who undertake this work in our new or smaller towns, and in the villages of our country. Such is the condition of the congregation at Marietta. And though an appeal from another state, it is yet from one having no superfluity of means, and, in reference to building churches, particularly urgent wants. We most cheerfully admit to our columns the communication handed us by a friend,* giving a view of the circumstances of our brethren at M.,—and commend the object to the liberality of our readers, according to the ability of each. Applications will, we understand, be made for individual benefactions in this city. The 'little band' of worshippers, who we presume formed the nucleus of 'St. Luke's Church,' have to our knowledge been most persevering and devoted in their efforts to cherish and excite in others an attachment to the services of our Church, by regular lay reading. "My dear Sir," —was the remark of one of them, a twelvemonth since, "my dear Sir, do but think of it; we have no one to preach to us—no one to baptize our children—no one to give us the Communion!"

* Its author is not an Episcopalian.

INTELLIGENCE.

Ordinations.—On Sunday the 20th ult., in St. Paul's Church, Alexandria, D. C., by Bishop Moore, the following persons were ordained, the first three to the Priesthood, and the remaining eight to the order of Deacons, viz. Rev. Ephraim Adams, Rev. Henry B. Goodwin, and Rev. Frederick D. Goodwin,—Herman Hooker, William Friend, George Adie, J. D. Tyler, Charles W. Andrews, Archibald H. Lamon, Isaac W. Hallam, Richard Channing Moore.

Confirmation.—At the same place, on the same day, at 6 A. M., by the Rt. Rev. Dr. Meade, Assistant Bishop of the Diocese of Virginia, 58 persons were confirmed.

College Record—*Kenyon College.*—The summer session of this institution commenced on Thursday, 17th inst., and will continue till the annual meeting of the Convention of the Diocese of Ohio, to be held in this place on the 5th of September next.—*Gamb. Obs.*

NOTICES.

The Anniversary of the Sunday School Society of St. Luke's Church will be held in the Church on the evening of Monday, June 4th, when the Annual Report of the Board of Managers will be presented.

The Anniversary of the Sunday School Society of St. Clement's Church, having been postponed on account of the weather, will take place on Tuesday evening, the 5th instant, when the Annual Report will be read, and several addresses made, and a collection taken for the benefit of the School. Service will commence at 8 o'clock.

PUBLIC EXAMINATION.

The annual public examination of the Protestant Episcopal Collegiate School, will take place at the School Edifice, in Varick-street, on Monday and Tuesday next, to commence at ten o'clock A. M. on each day. The clergy, the parents of the scholars, and others interested in the school, are invited to attend.

By order,
J. F. Schroeder, *Secretary of the Trustees.*

May 31, 1832.

CITY MISSION.

The Second Quarterly Sermon, in behalf of the Protestant Episcopal City-Mission Society, will be preached on Sunday evening next, June 3d, at the Mission Church of the *Holy Evangelists, Vandewater-street*—services to commence at half past 7 o'clock. The friends of the Mission and Episcopalians generally, are invited to attend.

B. C. Cutler, *Chairman of the Committee of Arrangements.*

May 30, 1832.

ACKNOWLEDGMENTS.

GENERAL P. E. SUNDAY SCHOOL UNION.

New-York, May 29, 1832.

The subscriber, as Treasurer of the "*General Protestant Episcopal Sunday School Union*," gratefully acknowledges the receipt of the following sums, viz:

From a "Well Wisher of the Institution," for the benefit of the "Steretype Fund," $5 00.

From the Rev. Charles H. Wharton, D. D., Rector of St. Mary's Church, Burlington, N. J., to be passed to the credit of the Sunday School of said Church, $7 00.

From the Treasurer of the Female Sunday School Society of St. James' Church, Philadelphia, "subject to their order for the same amount in books, agreeably to the proposition contained in the late circular of the Protestant Episcopal Sunday School Union," $25 00.

Floyd Smith,
No. 12 Maiden Lane.

CITY-MISSION.

The Treasurer of the New-York Protestant Episcopal City-Mission Society has received, since the last acknowledgment, the following sums:—

From Samuel Ward, Jr., Esq., ...	$200 00
Collections at Mission Church (three Sundays)	41 00
	$241 00

J. A. Perry, *Treas.*, 33 Wall-street.

May 31.

MISSION CHURCH.

Sunday School Benevolent Fund.

The teachers gratefully acknowledge $20 50—donations from seventeen individuals, in aid of this charity. The severity of the past winter has called for a heavy expenditure in clothing "poor and destitute children," and feeding the hungry; and this fund is still embarrassed.

J. W. Seymour, *Treasurer*,
402 *Broadway.*

New-York, May 31, 1832.

Donations in money or clothing received by the Treasurer; Wm. R. Wadsworth, 44 Franklin-street; Eliza Guifford, 119 Fulton-street; Jane Cochran, 177 William-street; Viola Longworth, 329 Pearl-street.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States, has great pleasure in acknowledging the receipt of the following collections, made in compliance with the request of the Standing Committee to the several Bishops of the Church, viz.—

At Trinity Church in this city, on Sunday the 27th instant, ...	$126 68
At St. Paul's Church, Baltimore, Md., forwarded by the Rev. Dr. Wyatt, through the hands of the Rev. Dr. Wainwright, ...	105 81
	$232 49

Edward R. Jones, *Treasurer.*

May 31*st.*

NEW-YORK PROTESTANT EPISCOPAL PUBLIC SCHOOL.

Corner of Varick and Canal streets.

May 30, 1832.

The subscriber acknowledges the following donations, to the *Library* of the Elementary Schools:—

From Mrs. Isaac Lawrence—7 volumes Encyclopedia; 1 *v.* Introduction to the Bible; 1 *v* Scott's Selector; 1 *v.* Arts and Sciences; 1 *v.* Ewing's Geography; 4th *v.* Lady of the Manor; 1 *v.* Apology for the Bible; 1 *v.* Irving's Orations; 1 *v.* Tracts; 1 *v.* Body and Soul; Baxter's Call.

J. McVickar, Visiter.

GREEN BAY MISSION.

The Treasurer of the Green Bay Mission Fund acknowledges the receipt of *three dollars*, for the use of this fund, from Miss Mary E. Moss, of New Berlin, Chenango county, New-York; and also of *ten dollars*, for the same purpose, from a lady of Dunkirk, Chatauque county, New-York; by the hands of Mr. Hopkins.

Contributions and donations of every description will be thankfully received and faithfully applied, if left at the Bookstore of Swords, Stanford, & Co. (late T. & J. Swords) No. 152 Broadway, New-York.

James Swords, *Treasurer*
Green Bay Mission Fund.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending May 31st, from the following persons, viz:—

Rev. G. Weller—H. E. Rochester—Rev. G. T. Chapman, D. D.—Rev. Wm. Shelton—Martin Lee—Rev. Wm. Sparrow, with *remit.*—Rev. G. B. Andrews, with *remit.*—N. Aertsen—Joseph Logan—R. Gilmore—Mary Green—L. H. Young—W. Stavely.

Packages have been sent from the N. Y. Prot. Episcopal Press, during the week ending May 31st, to the following persons, viz:—

G. E. Spruill, Scotland Neck, N. C., one box, per schooner Nassau—Stimpson & Clapp, Boston, one parcel, via. Swords, Stanford, & Co.—Ven. Archdeacon Wix, St. John's, Newfoundland, one box, per brig Jane—Rev. Edward Gilpin, one box, care of Boggs & Hartshorn, Halifax, N. S., per brig Brothers.

ASCENSION DAY.

"Why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—*Acts* i. 11.

Soft cloud, that while the breeze of May
Chants her glad matins in the leafy arch,
Draw'st thy bright veil across the heavenly way,
Meet pavement for an angel's glorious march;

My soul is envious of mine eye,
That it should soar and glide with thee so fast,
The while my grovelling thoughts half buried lie,
Or lawless roam around this earthly waste.

Chains of my heart, avaunt, I say—
I will arise, and in the strength of love,
Pursue the bright track ere it fades away,
My Saviour's pathway to his home above.

Sure, when I reach the point where earth
Melts into nothing from the uncumber'd sight,
Heaven will o'ercome the attraction of my birth,
And I shall sink in yonder sea of light:

Till resting by the incarnate Lord,
Once bleeding, now triumphant for my sake,
I mark Him, how by seraph hosts adored
He to earth's lowest cares is still awake.

The sun and every vassal star,
All space, beyond the soar of angel wings,
Wait on His word: and yet He stays his ear
For every sigh a contrite suppliant brings.

He listens to the silent tear
For all the anthems of the boundless sky!
And shall our dreams of music bar our ear
To His soul-piercing voice for ever nigh?

Nay, gracious Saviour—but as now
Our thoughts have traced thee to thy glory-throne
So help us evermore with thee to bow
Where human sorrow breathes its lonely moan.

We must not stand to gaze too long
Though on unfolding heaven our gaze we bend,
Where lost behind the bright angelic throng
We see Christ's entering triumph slow ascend.

No fear but we shall soon behold,
Faster than now it fades, that gleam revive,
When issuing from his cloud of fiery gold
Our wasted frames feel the true sun, and live.

Then shall we see thee as thou art,
For ever fix'd in no unfruitful gaze,
But such as lifts the new-created heart,
Age after age, in worthier love and praise.—Keble.

PRACTICAL.

"He hath ascended up on high: He hath led captivity captive;—and received gifts for men."

HE ASCENDED INTO HEAVEN.

The ends and effects of our Lord's ascension, and his abode in heaven at God's right hand—I join them together as coincident, or subordinate—are in the Scripture declared to be chiefly these.

In general, *our Lord by them was invested in the complete exercise of all the offices*, and in the *full enjoyment of all the privileges*, belonging to him as perfect Mediator, Sovereign, King, High Priest, and Archprophet of God's Church and people. He did initially and in part exercise those functions on earth; and a ground of enjoying those pre-eminences he laid here; but the entire execution and possession of all, by his ascension into heaven, and in his session there, he did obtain particularly.

1. Our Lord did ascend unto, and doth reside in heaven, at the right hand of divine majesty and power, *that*, as a king, *he might govern us*, protecting us from all danger, relieving us in all want, delivering us from all evil; that he might subdue and destroy all the enemies of his kingdom and our salvation; the devil with all his retinue, the world, the flesh, sin, death, and hell; whatever doth oppose his glory, his truth, his service; whatever, consequently, by open violence or fraudulent practice, doth hinder our salvation. 'The Lord said unto my Lord, Sit thou on my right hand, until I have made thine enemies thy footstool.' So God by the Holy Spirit in David, did speak unto him. Whence St. Peter doth thus infer;—'Therefore, let all the house of Israel know assuredly, that God hath made him Lord and Christ;'—that is, his being seated in that place of special eminency, is an infallible argument of his royal majesty and sovereignty. And 'this man,' saith the apostle to the Hebrews, 'after he had offered one sacrifice for sins, for ever sat down at the right hand of God, from henceforth expecting till his enemies be made his footstool;' and accordingly, 'he must,' as St. Paul saith, 'reign until he hath put all his enemies under his feet.' By various combats *in his life*, our Lord did worst and weaken his and our enemies; and in the last great battle on his cross, he did thoroughly rout and overthrow them; but *by his* triumphant *ascension* into heaven, 'he led captivity captive,' enjoying the glory and benefit of his victory; by *sitting at* God's *right hand*, he keepeth them down in irrecoverable subjection under his feet, so that none of them can make any successful insurrection against him. For no power certainly shall ever be able to withstand his will and command, who sitteth at the helm of sovereignty immense and omnipotent; at that right hand, which can do any thing, which wieldeth and moderateth all things every where. No fraud can elude, no secret conspiracy can escape his knowledge, who, sitting in that heavenly watch-tower of infinite wisdom and omniscience, beholdeth whatever is done, said, or thought, in all the world.

He so there with royal might, *protecteth* us; and with royal goodness, munificence, and clemency, he doth also thence *dispense grace* and *mercy* to his faithful subjects. For all good gifts and graces bestowed on the Church in general for common edification, and to each member thereof singly for its particular benefit, which are useful for perfecting of the saints, for the work of the ministry, for the edification of Christ's body in truth, holiness, order, and peace, are expressed to proceed from our Lord's ascension. 'To every one of you,' saith St. Paul, 'is given grace according to the measure of the gift of Christ.' That is, to every one of you proportionably, according to the quality of your employment, rank, or station in the Church, and according to the particular exigency of your needs, as Christ in wisdom seeth fit, grace is afforded; in correspondence—addeth he, to the Psalmist's prophecy concerning our Saviour, 'Having ascended up on high, he led captivity captive, and gave gifts unto men.'

Particularly in virtue or consequence of his ascension and glorification, to all true penitents and converts unto God, mercy, and *pardon for their sins* are dispensed. That repentance should be acceptable to God, and available for attainment of mercy, our Lord did indeed merit for us by his suffering; but he effectually dispenseth it in God's name, being now instated in glory, as a noble boon of his royal clemency:—'God,' saith St. Peter, 'exalted him as a Prince and a Saviour, to give repentance unto Israel, and remission of sins.'

2. Our Saviour did ascend, and now sitteth at God's right hand, *that he may*, in regard to us, *there exercise* his priestly function. Having in this outward tabernacle once offered up himself a pure and perfect sacrifice for the expiation of our sins, he entered within the veil, into the most holy place, there *presenting his blood* before God himself, to the full effect of obtaining mercy for us, and restoring us to God's favor. 'He is,' saith the apostle, 'entered into heaven itself, there to appear in the presence of God for us.' So that whenever we by our frailty do fall into sin, and do heartily by repentance turn unto God, invoking his mercy, our Lord is ready, by applying the virtue of his sacrifice, and pleading our cause with God, on the terms of that gracious covenant purchased and ratified by his blood, to procure mercy for us. For, 'if any man sin, we have,' saith St. John, 'an advocate with the Father, Jesus Christ the righteous, who is a propitiation for our sins, and for the sins of the whole world:'—and 'who,' saith St. Paul, 'is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.' That is—seeing our Lord hath offered a well-pleasing sacrifice for our sins, and doth at God's right hand continually renew it, by presenting it unto God, and interceding with him for the effect thereof; what, supposing us qualified for mercy, can hinder us from obtaining it?

Our Lord also doth at God's right hand discharge the princely ministry of *praying for us*, and so interceding in our behalf, as thereby to acquire from God to be conferred on us whatever is needful or conducible to our salvation. 'He,' saith the apostle, 'is able to save to the uttermost those that come unto God by him, seeing he ever liveth to make intercession for us.' More particularly he, by his mediation there, doth procure for us a free access to God in devotion, a favorable reception of our petitions and services, a good success of them in the supply of all our needs.—For, 'through him we have access by the Spirit unto the Father;' and, 'having a great High Priest, that is passed into the heavens, Jesus, the Son of God; let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace in the time of need,' saith the apostle to the Hebrews: and He, as he is represented in the Apocalypse, is that Angel of the Covenant, who at the golden altar before God doth offer up the prayers of the saints incensed by his mediation and merits.

Hence in his name and through him it is, that we are enjoined to present our prayers, our thanksgivings, and all our services; 'doing all, whatever we do, in the name of the Lord Jesus.'

3. Again, our Lord telleth us, that it was necessary he should depart hence, and enter into this glorious state, *that he might there exercise his* prophetical office, by imparting to us his Holy Spirit for our instruction, direction, assistance, and comfort. 'Behold,' said he, on his departure, 'I send the promise of my Father on you: but tarry ye in the city of Jerusalem, until ye be endued with the power from on high.' This he promised then to his disciples, but did not perform until his exaltation: 'Being therefore,' saith St. Peter, 'exalted to the right hand of God, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear.' He did not, and indeed (in consistence with the divine purpose and the designed economy of things,) could not perform this until then. 'It is,' said he, 'expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you:'—that is, God, for promoting our Saviour's honor, and for the glory of his undertaking, had in his wisdom determined that so incomparably excellent a gift should be the reward of his obedience, the consequence of his triumph, the effect of his intercession above, an ornament of his royal state, a pledge of his princely munificence: it was reserved as a most rich and majestic gratuity, fit to be conferred at his coronation, then, when he solemnly was inaugurated to sovereign dignity, and invested with power superlative. Whence, 'the Holy Spirit,' it is said in St. John, 'was not yet'—that is, it was not yet poured forth, or bestowed in that conspicuous manner and copious measure, as God intended it should be afterward, 'because Jesus was not yet glorified:'—it was from Jesus being received into glory, and advanced to God's right hand, that so transcendent a boon was in God's purpose, and according to his promise, designed to come down.

4. Again, our Lord himself telleth us that he went to heaven, there *to* prepare a place *for his faithful servants*; to prepare mansions of joy and bliss in God's presence, 'where is fulness of joy; at his right hand, where are pleasures for evermore.' He accordingly hath, as the apostle saith, entered as our πρόδρομος, 'our forerunner, into heaven;' as an honorable harbinger, having disposed things there for our reception and entertainment. Or rather, as the son and heir of that great house, he by his authority and interest there procured leave for us to enter, and reside there, or carrieth us as his retinue thither. 'It is my will,' saith he, 'that where I am, there should ye be also; that ye may contemplate my glory,' and consequently may partake thereof. It was indeed our Lord's ascension which did unlock the gates of heaven, before shut on us by our sins; which quenched the flaming sword, and discharged the mighty cherubim, which guarded paradise from all access to men.*

The ancient Fathers generally were of opinion that heaven, before our Lord's ascension, was inaccessible;† and that no man had ever set foot therein, until our Lord, by his actual ascent and ingress, did open the passage thither, and remove the bars there.‡ To prove this, they allege that of our Lord in St. John; 'No man hath ascended up into heaven, but he that came down from heaven, even the Son of man who is in heaven:'—and the forecited place, 'I go to prepare a place for you;' which seemeth to imply heaven before unfit to receive men: and those places wherein our Lord affirmeth himself to be 'the gate of the sheep,' and 'the way to the Father:' and that of the apostle to the Hebrews, concerning the patriarchs, and other good men, before Christ's incarnation;—'And these all having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be perfect.' Hither also they referred that of the Psalmist—'Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in:' which words they interpreted to signify the gates of heaven then to have been first opened, when our Lord did ascend thither.§ Joshua, a most congruous type of our Lord, leading God's people into the land of promise, did also to their sense imply our Lord's first entering into heaven. The high priest alone entering into the sanctuary, did, as they deemed, argue the same; the apostle to the Hebrews seeming much to favor their sentiment, when he saith, 'Into the second (tabernacle) went the high priest alone once every year, not without blood, which he offered for himself, and the errors of the people: the Holy Ghost this signifying, that the way into the holiest of all, was not yet made manifest, whilst the first tabernacle was yet standing.' The same also was, say they, signified by those persons who, for offences wide of malice, were detained in the cities of refuge, and prohibited to return home, until the death of the high priest, but were afterward restored to the land of their possession; thereby, say they, being intimated, that until after our Saviour's death no man could return into paradise, his primitive home, from which man for his sin had been excluded; but that thenceforth all persons, in an evangelical account, not malicious or wicked, had a right and liberty to return thither. On these and the like grounds, did the Fathers commonly suppose no person before our Lord's ascension to have entered heaven. But however it were as to *the time*, yet assuredly, *in order of nature* and *causality*, it was he that did first ascend thither; and by virtue of *his* ascension it is, that any man ever did or shall ever come thither. 'His blood was,' as St. Hierome saith, 'the key of paradise;' the efficacy of which, he carrying up with him, did unlock it; so that thenceforth it doth stand wide open to those who can soar up thither, following his steps in persevering obedience. 'Having, therefore,' saith the apostle to the Hebrews, 'boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having a high priest over the house of God, let us draw near with a true heart:'—and—'He, being perfected,' (or consummated in his state of glory,) 'became to all that obey him, the author of everlasting salvation; being denominated by God a high priest after the order of Melchizedek.'

5. It was indeed an effect of our Lord's ascension and glorification, that *all good Christians are with him in a sort translated into heaven*, and advanced into a glorious state; being thence by him 'made kings and priests to God.' 'We have,' saith Tertullian, in 'Christ Jesus seized on heaven:'* and the apostle saith as much. 'Us,' saith he, 'who were dead in trespasses and sins, God hath quickened together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.' In many respects, we thereby are raised to heaven and eminent glory.

We thence even *as men*, become greatly dignified, our nature being so highly advanced thereby: we thereby get the honor of being brethren or kinsmen to the world's great Lord and King; so that any of us may say with St. Austin, 'Where my flesh reigns, there I believe myself to reign.' Hence, as the apostle to the Hebrews teacheth us, is that of the Psalmist verified concerning man; 'Thou hast crowned him with glory and honor, and hast set him over the works of thy hands.'

We, also, more *as Christians*, are elevated thereby by our near relation to him, and our participation with him as our head. For where the head is, there the body is: they are inseparably connected; there can be no breach, no distance between them; and the honor conferred on the head doth necessarily accrue to the members; according to St. Paul's rule, 'If one member be glorified, all the members do rejoice with it,' or do partake of its joyful state. *Christi ascensio nostra est provectio*, 'The ascension of Christ is our preferment; and whither the glory of the head is gone before, thither, likewise, is the hope of the body called,' saith a devout Father.†

We also are by our Lord's glorification advanced and advantaged, in that his being so glorified is *a sure pledge* and *an earnest* of that glorious reward which all good Christians shall receive. 'Christ being made heir of all things,' did in his ascension, *adire hæreditatem*, take possession of that inheritance; and we consequently, as co-heirs with him, and 'having a share in the inheritance of the saints in light,' do seize thereon, acquiring therein a right and propriety at present, being assured in due time (if by our miscarriages we do not forfeit our title) of an actual possession thereof. 'As,' saith Tertullian, 'Christ did leave to us the earnest of the Spirit, so he received from us the earnest of the flesh, and carried it into heaven as a pledge of the whole sum to be some time brought in thither.'‡

We do also in a manner ascend with Christ to heaven, in regard that *by his ascension, our principal concernments, our only considerable interests*, (that κρείττων ὕπαρξις καὶ μένουσα, 'better and enduring substance,') *the true objects of our affection, and all our hope, are transferred thither*. Whence, heaven becometh our only true country, our abiding city, our real home: we having here no true rest, no settled mansion, no certain estate; but indeed being strangers, sojourners, and pilgrims on earth. Our πολίτευμα, our politic capacity, relates to heaven, or we are citizens thereof, saith St. Paul; we are 'fellow-citizens of the saints, and domestics of God;' are 'proselytes to mount Zion, and unto the city of the living God, the metropolis of the saints, the heavenly Jerusalem;' we are 'translated into the kingdom of God's beloved Son,' are 'called into his kingdom and glory,' have 'our hope laid up for us in heaven,' are dead to this world, and 'our life is hid with Christ in God.' And where we are so concerned, there especially *in spirit* and *heart* we may be supposed to be.

6. I might add that God *did thus advance our Saviour, to declare the special regard he beareth to piety*, righteousness, and obedience, by his so amply rewarding and highly dignifying the practice thereof. 'We,' saith the apostle, 'see Jesus, for the suffering of death, crowned with glory and honor.' We see him, not only as an object of our contemplation, but as a pattern of our practice, and as a ground of our encouragement. 'Looking up,' saith that apostle again, 'unto Jesus, the captain and the perfecter of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of God.' God, it seemeth, did intend, and he doth propound our Lord's exaltation, for *an engagement and motive to us of following him* in the way by which he attained it; giving us assuredly to hope for the like rewards of glory and joy, in proportion answerable to our imitation of his exemplary obedience and patience.—Barrow.

* Flammea illa rhomphæa, custos paradisi, et præsidentia foribus Cherubim Christi restincta, et reserata sunt sanguine. *Hier. Ep.* 3.

† Οὐρανὸς ἔτι ἦν ἄβατος.—*Chrys. ad Heb.* ix. 8.

‡ Ante Christum Abraham apud inferos, post Christum latro in paradiso, &c.—*Hier. in Epitaph. Nepot. Ep.* 3.

§ Ὅταν ἐκ νεκρῶν ἀνέστη Χριστὸς, καὶ ἀνέβη εἰς τὸν οὐρανὸν, κελεύονται οἱ ἐν οὐρανῷ ταχθέντες ἄγγελοι ἀνοῖξαι τὰς πύλας τῶν οὐρανῶν.—*Just. M.*

* *Tert. de Resurr.* c. 51. † *Leo. P.*
‡ *Tertull. de Resurr.* c. 51.

DOCTRINAL.

BISHOP HORNE'S PRIMARY CHARGE.—NO. III.

Continued from page 245.

CONCERNING THE CONSTITUTION AND USE OF THE CHURCH OF CHRIST.

The *constitution and use of the Church of* Christ is another subject, on which our principles, for some years past, have been very unsettled, and our knowledge precarious and superficial. Ignorance is dangerous here, because there are so many whose interest it is to flatter us in it, and take advantage of it. The definition of the Church, contained in our articles, was purposely less definitive than it might have been, to avoid giving further offence to those whom we rather wished to reconcile; but it does not appear, that the Church hath gained any thing by its moderation; it hath rather lost; because in virtue of that moderation, it hath been pleaded against us, that ecclesiastical unity may be dispensed with, and that all our differences in this matter are only problematical and immaterial.

Rule.

But salvation is a gift of grace; that is, it is a free gift, to which we have no natural claim. It is not to be conceived within ourselves, but to be received, in consequence of our Christian calling, from God himself, through the means of his ordinances. These can no man administer to effect, but by God's own appointment; at first, by his *immediate* appointment, and afterward, by *succession* and derivation from thence, to the end of the world. Without this rule, we are open to imposture, and can be sure of nothing; we cannot be sure that our ministry is effective, and that our sacraments are realities. We are very sensible the spirit of division will never admit this doctrine; yet the spirit of charity must never part with it.

Candid Exhibition of the Truth.

Writers and teachers who make it a point to give no offence, treat these things very *tenderly*; but he who, in certain cases, gives men no offence, will for that reason give them no instruction. Light itself is painful to weak eyes; but delightful to them when grown stronger, and reconciled to it with use; and he, who was instrumental in bringing them to a more perfect state of vision, though less acceptable at first, may yet, for his real kindness, be more cordially thanked afterward, than if he had made the ease and safety of his own person the measure of his duty. It is by no means evident, that the Church hath ever recommended itself the more, by receding from any of its just pretensions. Generosity obliges and secures a friend; but an enemy construes it into weakness; and then it never does any good. Yet the adversaries of the Church of England have always been persuading her to make the experiment, and have promised great things from it: with what views, it cannot be difficult to discover.

Growth of Schism.

It was an unhappy circumstance, and had very ill effects, when some pious men, of more zeal than discretion, who set out on the work of reforming this nation, opened an asylum for penitents, which took in people of all persuasions, without exception of any.* It came to be inferred from hence, that souls might be saved as well without as with a Church; perhaps better; and when men have once begun to *neglect* rules, they go on to *despise* them, and know not where to stop, till all things are brought into confusion. An enthusiast of modern date (Baron Swedenborg) opens his *new Jerusalem Church* on a plan almost as wide as that of *Masonry* itself; to take in even Quakers, who have neither church nor ordinances of any kind. It is curious to observe, that in the same age, new and strange ways are affected of curing both the *souls* and *bodies* of men. And now it seems a duty incumbent on the College of Physicians, to guard their patients against the prevailing influence of medical imposture, as it certainly is in the Church, to guard her people against new and strange ways of salvation. We are informed that the liberties taken of late years against the ministry of the Church, have terminated in an attempt to begin a spurious episcopacy,† or an episcopacy *without succession*, in the American colonies: a particular account of the affair has been published in a Life of Mr. John Wesley, and the case appears to have been as reported. Mr. Wesley, when questioned about this fact in his lifetime, did not deny it, but pleaded *necessity* to justify the measure. See Memoirs of the Rev. John Wesley, by John Hampson, Vol. II. p. 171, 8vo,—a fatal precedent, if it should be followed. For, if a Presbyter can consecrate a Bishop, we admit that a man may confer a power of which he is not himself possessed; instead of "the less being blessed of the greater," the "greater is blessed of the less," and the order of all things is inverted.

Church Histories.

Much mischief hath been done by unfaithful *histories* of the Church, written, with a partial intention, by authors as much disaffected to its doctrine, as to its constitution and authority. *Every man knows how much it is against him, when an importunate adversary, who hath ill-will to his person, hath the delivery of his character, to those who are not acquainted with him.* This happens very frequently to the Church; and young or ignorant readers are poisoned past recovery. The most faithful modern histories which can be found, should be consulted, and the fountains of antiquity resorted to. The ancient Church is the standard by which all modern ones are to be examined; and unless a man knows what the Church was in centuries before the Reformation, he will see but darkly into the troubled water of later times, in which faction and party have confounded things; and it hath become as much the interest of some, that the Church of Christ should be found *every where*, as it is the desire of others, that it should be found *nowhere*. Some historians, being affected to the superstitions of Popery, will speak more than the truth; others, being at variance with all establishments, will speak less than the truth; and between both, ecclesiastical history becomes perplexed and adulterated. This is one of the lamentable evils, to which we are subject in these latter days of Christianity.

To such as would study deeply, it hath been recommended to compare the annals of Baronius with the centuriators of Madgebourg, that the truth may be drawn from both parties, tempering and qualifying each other. This may do well for detecting the innovations of the Church of Rome; but if we would guard against popular mistakes in the subject at large, it will be necessary to examine first, what the Church was under the Old Testament; for there we find its original establishment, its form, its authority, its ministry, its unity and uniformity, its maintenance, its independence; which things being so particularly laid down, no new establishment is to be found in the Epistles or the Gospels of the New Testament, but the ancient constitution is referred to; to show us, in certain cases, what ought to be, from what had been. So zealous was our blessed Saviour for the preservation of peace and obedience, that even under the most corrupt state of the Church (worse, we hope, than any man can discover now amongst us) he enjoined his hearers to submit to those who then taught in the *seat of Moses*; allowing, bad as they were, that they had their authority by succession, and, on that consideration, were to be religiously obeyed, however greatly they had deviated from the wisdom and purity of their original institution.

From the Scripture, we should proceed next to observe, what the Church was in the first ages of the Gospel, before worldly policy, miscalled moderation, had any influence upon the opinions of Christians. There is an epistle of St. Clement, *on Church Unity and Church Authority*, with which all students in divinity should be acquainted. It will teach them what the Christian society then was, and what it ought to be. Ignatius and Cyprian, both of them martyrs, will give further instruction. The latter is so particular and copious, that a code of discipline might nearly be formed upon his authority.

With these preparations, we shall be better able to judge of what happened at the Reformation, when many things were right, and many wrong; when the Church of England, by the singular blessing of God, preserved its constitution and its doctrines, while many of the reformed fell off by degrees, some into disorder, some into dissolution. What remains with us, we must defend and preserve; trusting that the same God who hath raised this Church, when trodden down to the dust, will never forsake us, till we forsake him.‡

* See Mr. Wesley's first account of the Institution of Religious Societies among the Methodists.

† [What would Bishop H. have said, had he lived to see the 'new episcopacy' of Mr. West? And must not the serious Christian look with deep regret upon the measures still taking for the perpetuation of the 'spurious episcopacy,' which scarce *fifty years* since sprung, mushroom-like, from nothing. Two candidates for Methodist *episcopacy* have just been nominated by the General Conference at Philadelphia!—*Eds. Chn.*]

‡ See an *Essay on the Church*, by a worthy clergyman of this diocese. [Rev. W. Jones, of Nayland. This Essay forms No. I. of 'The Weller Tracts.']

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